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Edited by Clark, Hazen and Bruce.

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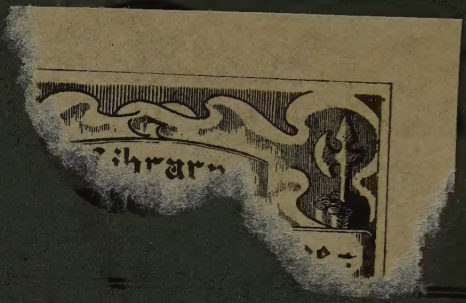

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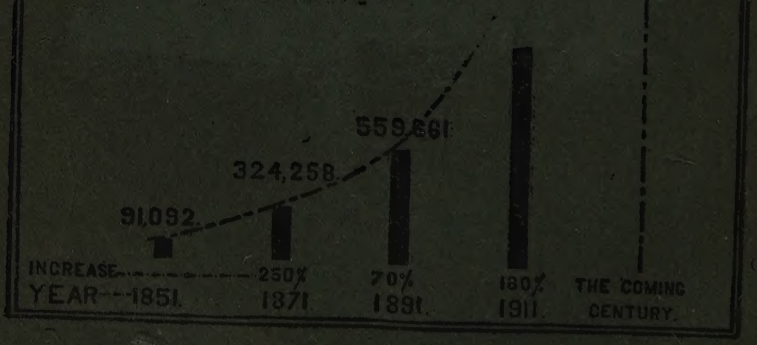

THE AMERICAN BOARD COMMISSION AND MEMBERS OF THE AMERICAN MARATHI MISSION, WHO WERE PRESENT AT THE CENTENNIAL CELEBRATION IN AHMEDNAGAR, 1913.

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1913

CENTENNIAL REPORT

OF

The American Marathi Mission

OF THE A.B.C.F.M.

1913

EDITED BY

ALDEN H. CLARK.

WILLIAM HAZEN.

MISS CLARA BRUCE.

Printed by the Scottish Mission Industries Company, Limited (Jas. Inglis, Manager at Orphanage Press, East Street, Poona; and Published by Alden H. Clark for the American Marathi Mission at Ahmednagar.

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"*Christian Missions have played a large part in the great intellectual and spiritual evolution that has slowly gone on in this country during the past century, and they have been one of the potent factors that have produced Modern India.*"

From address on behalf of the non-Christian community,
by G. K. Devadhar, Esq., M.A.—page 51.

"*The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened.*"

Saying of Jesus Christ, Math. xi. 33.

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MAP OF INDIA

SHOWING

AREA OCCUPIED BY

THE AMERICAN MARATHI MISSION

JUL 26 1918

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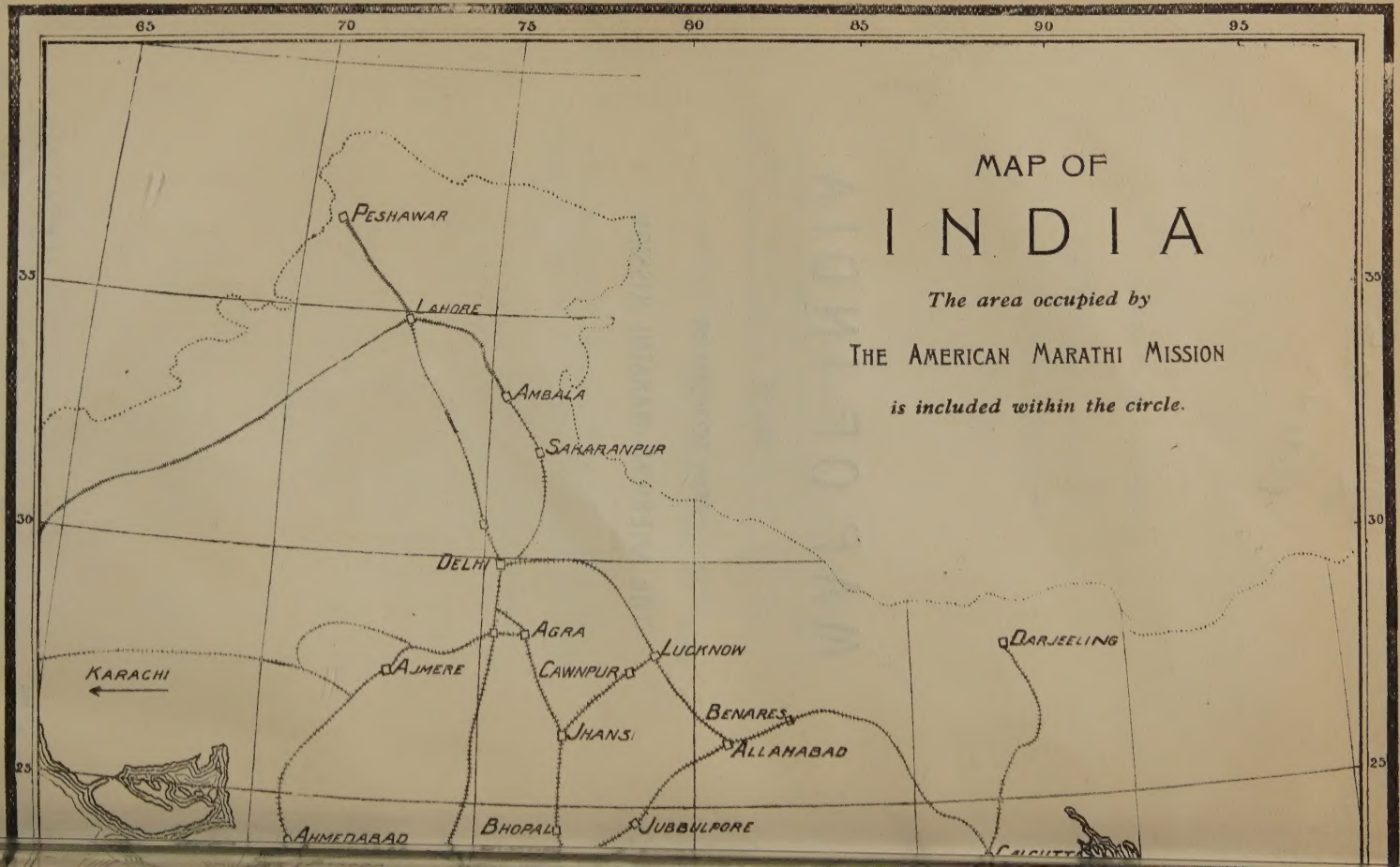
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MAP OF
INDIA
The area occupied by
THE AMERICAN MARATHI MISSION
is included within the circle.
PESHAWAR
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AMBALA
SAHARANPUR
DELHI
AGRA
LUCKNOW
DARJEELING
KARACHI
AJMERE
CAWNPUR
BENARES
JHANSI
ALLAHABAD
AHMEDABAD
BHOPAL
JUBBULPORE

NAGPUR
BURMA
BOMBAY
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AHMEDNAGAR
BAY
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BENGAL
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ARABIAN
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BARSI
MAHABALESHVAR
WAI
SHOLAPUR
SATARA

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SPECIAL GUESTS

OF THE

AMERICAN MISSION AT THE CENTENARY CELEBRATION, PRESENT EITHER AT BOMBAY, OR AT AHMEDNAGAR, OR AT BOTH.

Hon. S. B. Capen, LL.D.	... President of the American Board.
Mrs. Capen and Miss Capen.	
Rev. G. A. Hall,	... Member of the Prudential Committee of the American Board.
Mrs. Hall and Miss Hall.	
Rev. W. E. Strong, D.D.,	... Editorial Secretary of the American Board.
Miss C. Bodman,	... Official Delegate of the Woman's Board of Missions.
Miss A. Bridgman,	... Woman's Board of Missions.
Rev. W. T. Armstrong, D.D.,	... American Baptist Mission, Burma.
Rev. H. C. Mabie, D.D.,	... Baptist Board of Missions of America.
Rev. H. D. Griswold, Ph.D.,	... Chairman of the American Presbyterian Missions of India.
Rev. J. C. R. Ewing, D.D.,	... Principal of the Forman Christian College, Lahore.
Rev. C. A. Janvier, D.D.,	... Principal of the Ewing Christian College, Allahabad.
Rev. J. A. Beattie,	... Arcot Mission of the Dutch Reformed Church in America.
Rev. E. P. Rice,	... South India Mission of the London Missionary Society.
Rev. R. Scott, D.D.,	... Acting Principal of Wilson College, Bombay.
Rev. R. B. Douglas,	... Western India Mission of the United Free Church of Scotland.
R. A. Adams, Esq.,	... Secretary of the Bombay Auxiliary of the Bible Society.
Frank Clark, Esq.,	... Hon. President of the Bombay Book and Tract Society.
B. N. Athavale, Esq., LL.B., J.P.	Of the Managing Committees of both Bible and Tract Societies.
Rev. J. W. Youngson, D.D.,	... Church of Scotland Mission, Moderator of the Synod of Bombay and the Central Provinces of the Presbyterian Church in India.
Rev. W. H. Hannum,	... American Presbyterian Mission of Western India.

Rev. Shivramji Masoji,	... American Presbyterian Mission of Western India.
Rev. J. S. Misal,	... Nagpur Presbytery of the Presbyterian Church in India.
Rev. Canon D. L. Joshi,	... Church Missionary Society, Bombay.
Rev. D. A. Yardi,	... Church Missionary Society, Bombay.
Rev. W. E. Hitchcock,	... Ceylon Mission of the A.B.C.F.M.
Rev. E. P. Holton,	... Madura Mission of the A.B C.F.M.
Rev. W. H. Stephens,	... American Methodist Mission, Bombay.
Rev. W. W. Bruere,	... American Methodist Mission, Bombay.
Rev. G. W. Brown, Ph.D.	... Foreign Christian Missionary Society.
Rev. P. Eicher,	... Christian and Missionary Alliance.
Rev. W. T. Anderson,	... United Presbyterian Church, North India.
Miss Manoramabai Medhavi,	... Mukti Mission, Kedgaon.

PREFACE.

THIS Report is first and foremost a Centennial Report. Incidentally it contains at the end an address list of missionaries, statistics, acknowledgments and notes of the past year. But the great all-absorbing event of which our friends will desire to hear from us this year, is the celebration of the Centenary of America's Missionary Connection with India.

Opening as this missionary century did in the dark days of war between Great Britain and America, and in the still darker days of weakness and dim vision in the church at home and of intolerance, ignorance and uncurbed evil custom in India, the contrasts between the conditions then and now are dramatic and marvellous, and we hope that these pages will make clear some of these contrasts.

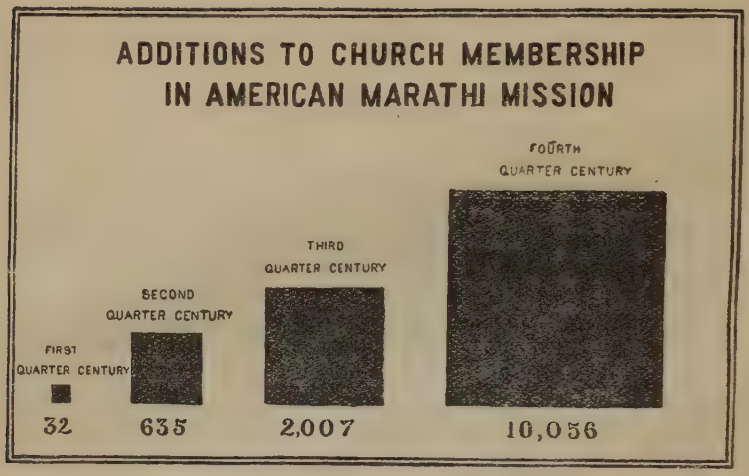
The Centenary Celebration found rulers in America and in India, leading European business men of Bombay, the greatest newspapers of the country, Indian non-Christian leaders and a large Christian community united in deep appreciation of the service of missions to this country.

Limits of space prevent our publishing all the notable addresses made in Bombay and Ahmednagar. Those of the opening meeting in the Bombay Town Hall are given in full. Beyond this, to our regret, we have felt compelled to give somewhat restricted reports.

We are sure that readers will welcome the two newspaper accounts which we publish at the beginning of the Report, because of the popular impression of the Celebration which they give.

In looking at mission work in India, this land of hoary civilization and great, immobile population, there is a temptation to take a short view and to feel discouraged that more notable changes do not take place in a year or in a generation. It is our hope that this Report may help many to view the situation from the perspective of a hundred years. Such a view must inevitably quicken hope. Vast indeed are the problems here, but the witness of the Century comes to renew our faith that the power and wisdom of God in Christ are working out in India one of the mightiest triumphs of Christian history.

—THE EDITORS.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IN AMERICAN MARATHI MISSION
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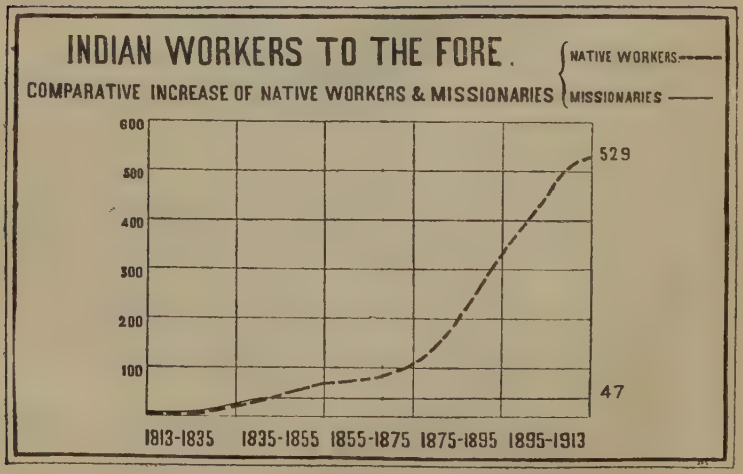
INDIAN WORKERS TO THE FORE.
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MISSIONARIES
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1813-1835
1835-1855
1855-1875
1875-1895
1895-1913

Sketch of the Observance of the Centenary of America's Christian Connection with India.

By Rev. R. A. HUME, D.D.

EARLY in 1912 preparations began to be made for the celebration of the Centenary. The controlling purposes were to put Indian Christians to the front, and to try to develop in the Indian Christian community gratitude for God's manifold mercies of the past, and consecration and determination for the future. At first there was one Centenary Committee consisting of Indian Christian leaders from various districts, of which Rev. S. V. Karmarkar was the leader; and another small Committee composed wholly of missionaries. But by a mysterious providence the beloved Mr. Karmarkar was early promoted to heavenly service. Soon after, by unanimous agreement, the two Committees were amalgamated, with one Indian and one American Chairman, and one Indian and one missionary Secretary, and Mr. T. Buell as the efficient and enterprising Treasurer. There was always entire harmony in the Committee. Usually this Committee had a monthly meeting at some central place.

Committees.

It was early decided to raise a Centenary Fund worthily to express the gratitude of the Indian Christian community to God, and their consecrated determination for the future. The following were some of the means used for securing gifts. A large number of mission agents pledged and gave a full month's income for the Centenary Fund. Tin collecting-boxes were taken and used by individuals, families, and institutions. Collecting cards were used by a few persons. Some churches gave one Sunday's offering every month.

The Centenary Fund.

The first pledge by a cultivated Indian Christian lady of one thousand rupees as a memorial to her late honored father was incapable of redemption because the lady died while on a visit to England for her health. The three daughters of Thomas Graham gave five hundred rupees in memory of their father who was an attendant on the first American missionary, Gordon Hall, when he died of cholera on a tour, in 1826. One gift of five hundred rupees was made by a Hindu who has very friendly relations with Christians. An Indian Rajah promised a gift of two hundred rupees. An Indian Christian

Gifts.

leader gave two hundred rupees made up of several sums in memory of different members of his family. An Indian Christian official paid a hundred rupees in memory of his late beloved father. Some Indian Christian ladies gave the same sum in memory of their father who was an honored leader in the Mission. Other memorial offerings were made. A great many gifts were made which cost keen self-denial. Pupils of several schools did manual work in play hours, gave entertainments, and denied themselves food, clothing, etc. In this way one large school for girls gave a sum of three hundred and fifty rupees.

Some friends in America sent gifts. One lady gave and collected one hundred dollars in gratitude for two hundred years of service in this Mission by members of her family. A Bishop of the American Methodist Church sent fifty rupees. Two ex-Governors of Bombay sent gifts. A lady of a Scotch Presbyterian Mission gave one hundred, and a member of a sister Mission of the American Board sent fifty rupees. A number of Indian leaders in other Missions sent gifts and congratulations. Quite a number of Hindu friends gave gifts of a hundred units of Indian money, such as quarter rupees, etc. One American visitor gave a thank-offering of a thousand rupees; another of a hundred rupees. Not a few missionaries gave large gifts for the Centenary Fund. But more of them gave very generously for a fund to cover all the preliminary expenses of every kind, so that every rupee of gifts from Indians might go into the great thank-offering Centenary Fund.

The Centenary Commission from America.

The American Board sent a splendid Commission from America to represent it at the Centenary celebrations, and to take back to American churches accounts of what they should see and hear. The Commission consisted of the Hon. S. B. Capen, M.A., LL.D., President of the Board, the Rev. George A. Hall, a member of its Prudential Committee, and Rev. W. E. Strong, D.D., the Editorial Secretary of the Board. The Woman's Board of Missions sent Miss Clara Bodman, a prominent member, as its representative. Five other ladies were in the party, Mrs. Capen, Miss Capen, Mrs. Hall, Miss Hall, and Miss Annie Bridgman. The messages and sympathetic interest of the Commission were very helpful.

The Centenary Meetings.

Though the first American missionaries reached Bombay on February 12, 1813, yet the actual Centenary celebrations could not well be observed in February, 1913, for the following reasons. In a considerable section of the Marathi Mission field there were local famine conditions in 1911 and 1912. At such a time it would certainly be very hard for the Christians to feel able to make worthy

thank-offerings. The Centenary of American Missions in Burma was to take place in the latter part of 1913. It would be a convenience to visitors from America if the Centenary celebrations in both countries were observed at nearly the same time, and in the cold season. Though the first missionaries reached Bombay harbor in February 1813, they did not begin work until several months later. Accordingly it was arranged to hold our meetings in November, 1913.

Places of Meeting.

While Bombay is the oldest Station of the Marathi Mission, a very large part of its work and many of its churches are inland. To enable the Indian Christian community to attend the anniversary in large numbers it was decided to hold the Centenary exercises in Bombay from November 7 to 10, and in Ahmednagar from November 13 to 16.

The Bombay Meetings.

The first meeting was held in the large Town Hall of Bombay. The chair was taken by Sir Henry Procter, the leading English citizen of the city. Addresses were made by the senior missionary of the Mission, Dr. R. A. Hume, on "The Centenary of America's Christian Connection with India;" by the President of the American Board, the Hon. S. B. Capen, M.A., LL.D., on "The Significance and Value of One Hundred Years of Missions;" by the leading Indian Christian of Bombay, B. N. Athavle, Esquire, B.A., LL.B., on "An Appreciation of America's Christian Service to India;" and by a prominent non-Christian gentleman, G. K. Devdhar, Esquire, M.A., on "India's Appreciation of America's Interest and Help."

The President of the United States sent a letter for the occasion, which was read by President Capen and will be found in full in the report of President Capen's address.

The Governor of Bombay, Lord Willingdon, through his Private Secretary sent the following letter:—

"*Government House, Mahableshwar, 6th November, 1913.*

"I am desired by His Excellency Lord Willingdon to send his congratulations and good wishes to the American Marathi Mission on the occasion of the celebration of the Centenary of their landing in India.

"His Excellency wishes to express his grateful recognition and cordial appreciation of the excellent work accomplished by your Mission in the various branches of education and social service to which you have all given so much time, thought and devoted effort. Lord Willingdon hopes that the knowledge that your work in the directions mentioned is valued by all classes throughout the country

will not only stand to you as a reward for efforts in the past, but will serve as a stimulus to you in the labours of the future.

"Again thanking you most cordially on His Excellency's behalf for the self-sacrifice and devotion that has always characterised your efforts.

I am, sincerely yours,
(Sd.) R. E. GIBSON."

The other meetings were held in the large church edifice which is a memorial of the late Rev. E. S. Hume. These meetings were a Fellowship Meeting at which addresses were made by Delegates from many Missions and Societies; a Pageant of Twelve Acted Scenes, representing episodes in missionary history and work; an Historical Meeting with addresses by the Secretary of the Mission, Rev. W. Hazen, by Dr. Strong, the Editorial Secretary of the American Board, by Rev. George Hall, a grandson of the first missionary, Gordon Hall, by Rev. S. R. Modak, a son of the first pastor, and by Dr. J. C. R. Ewing, a Representative of American Presbyterian Missions; public worship and the Lord's Supper; a Service of Offerings; a Praise Service; a Children's Meeting; a Women's Meeting; and a closing meeting for a Forward Look.

The Pageant.

On the grounds of the Church, a simple, yet effective, acted description of some episodes of missionary history and work gave to a large company of both old and young, a visual impression which will long remain in the memory.

Service of Offerings.

At the Service of Offerings representatives of different Stations brought statements in very large letters and figures of the amounts contributed by their respective communities. These large cards were, one after another, hung on to a frame on the pulpit, so that all could see them. After a collection was taken, it appeared that nearly thirteen thousand rupees had been received for the Centenary Fund.

The Praise Service.

The theme of the Praise Service was "Through America's Christian connection with India, the increasing fulfilment of *The Prayer of the Lord Jesus Christ*, 'Father, I.....pray for them also that believe on Me through their word, that they all may be one.'" This theme was developed through four stages:—I. The Beginning in America. II. A Century's Story. III. The Coming Century. IV. A Vision of the Final Triumph. The service was printed in a libretto so that the congregation could take part. There were solos, duets, quartets, choruses, and congregational selections, with instrumental accompaniment. It was an inspiring service of praise and prayer.

The Ahmednagar Meetings.

In general, the Ahmednagar meetings, from November 13 to 16, were much like those in Bombay. One difference was that, while most of the addresses in the former city were delivered in English, most of the addresses in the latter city were made in Marathi, so that almost all the audience could understand whatever was said. The chairmen at most of the sessions were Indian Christians. In Ahmednagar, by arrangement of the Mission, the Commission had a meeting with Indian Christian leaders alone, at which these leaders gave a frank and grateful expression of their thoughts and wishes. Another day the Commission had an interview with missionaries only, when the latter made a statement of their ideals for the future.

The Opening Service.

The opening service was very dignified and attractive, when a choir of about one hundred Christian girls, dressed in white, walked up the central aisle in a processional, singing, and were followed by about seventy clergymen and delegates, both Indian, American and European. At the close of the service they all left the church in a recessional, the girls preceding and singing.

The Service of Offerings.

In Ahmednagar the Service of Offerings was a characteristically Indian one. Each of the nine Stations had a distinctive color for its banners. Bands of Christians from each district entered the great church in large numbers, with banners, singing with intense enthusiasm to the accompaniment of hand-clapping, cymbals and other Indian instruments, moving and bending rhythmically as they sang. The building became so packed that there was barely standing room left. Many stood or sat on the flat side-roofs beside the open clerestory windows. Near the close of the service offerings of money, fruit, vegetables, fowls, handiwork, etc., were brought in, and the total gifts for the Centenary Fund were raised to about fourteen thousand rupees. Later receipts are considerably increasing the total.

A Service for New Converts.

On Sunday morning a special service was held for those adults who had made a public Christian profession and been baptized within twelve months. A few of these had come on foot a hundred and fifty miles to attend a Christian festival for the first time. Hard times and other engagements prevented many from coming. However, it was reported that at least 709 adults had entered into covenant with the churches of the Mission within a year.

The Lord's Supper.

In the afternoon of the same Lord's Day a very large company in a reverent spirit and orderly manner partook of the holy communion.

The Praise Service.

The impressive Praise Service in Ahmednagar was not one whit behind the one in Bombay. The chorus was even larger, the musical instruments were more numerous. Such a host of Indian Christians has rarely listened to so uplifting a musical service.

An Exhibit.

Both in Bombay and in Ahmednagar exhibits were made, consisting of charts, pictures, albums, curios, books and pamphlets prepared by missionaries of the Mission, industrial work of many types, together with a medical and a large educational exhibit. These exhibitions were both informing and interesting, and attracted many visitors.

The Printed Papers.

In order widely and frequently to disseminate information and to stimulate interest, a monthly Bulletin, partly English and partly Marathi, was printed from July 1912 to December 1913, and had wide circulation. Other occasional short publications were issued. In connection with the meetings the following papers have been printed :—"The Work of the American Marathi Mission," "An Outlook and Ideals for the Future," "The Praise Service," a profusely illustrated Souvenir, an English History of the Mission, with many illustrations, and four of the addresses at the Bombay Town Hall. There will soon be printed a volume consisting of an account of the Centenary, some of the addresses, and the English History. Also the Marathi Historical Statement by the Rev. Tukaramji Nathoji is to be published. The price of the combined volume will be 75 cents in America, Rs. 1-8 in India. Any of the literature may be ordered from Mr. John G. Hosmer, 14 Beacon St., Boston, Mass, U.S.A., or from the Manager of the American Mission Book Depot, Ahmednagar.

The Centenary Fund.

From the first it was planned that whatever thank-offerings might be given for a Centenary Fund should *all* be used for future prosecution of the work of the Mission, and should be administered by representative Indian Christians. Accordingly absolutely all the preliminary expenses of the Centenary, and absolutely all its expenses of every kind have been provided for by gifts from missionaries and one American friend. A Board of six Indian Trustees has been appointed to administer the Fund. Two of them retire annually, though they are eligible for re-appointment. One of the retiring Trustees is annually to be appointed by the General Aikya or Union of Churches, and the other by the Joint Session of Indian Christians and missionaries.

Distribution of the Fund.

From the first it has been planned to divide the thank-offerings into three parts ;—(1) a Sustentation Fund for supplementing the salaries of the pastors of weak churches ; (2) An Evangelistic Fund

to provide some annual supply of money for direct evangelistic work for non-Christians; and (3) a Higher Education Fund for scholarships to help a few of the most promising and worthy of Christian boys or girls connected with the Mission to get advanced education. Because it is fitting that, after a century of aid from America, at least one branch of Christian work in this Mission should be *finished*, and because in reply to an inquiry from the Indian Christian leaders to the American Board as to what special use of the thank-offerings would seem to the Board and American churches most worthy, the Board's Foreign Secretary replied that wholly removing from foreign aid the support of all churches in the Mission would be most fitting and most acceptable, it was resolved to turn the largest part of the Centenary Fund into the Sustentation Fund. Evangelism and higher education must indefinitely continue, and must more and more be supported by Indian effort and money.

The Future.

Such is a very brief account of a unique and extremely important event in the history of the oldest American Mission in India. While the quickening of gratitude to God for His past mercies was one main purpose of the Centenary celebration, still more important was the desire to quicken consecration and deep determination that Indian Christians shall hereafter more and more realize and meet their great responsibility for the Christianization of their fellow countrymen. By the Holy Spirit's inspiration and empowering may this noble result be more and more secured! The motto of the first American missionaries was, "We can, *if* we will." The worthiest leaders of the Indian Christian community of the American Marathi Mission plan to take as their motto in the new century, "We can, *and* we will." They who expect great things from God must attempt great things for God.

NEWSPAPER REPORTS.

Accounts of the Centennial Celebration from the *Times of India*.

A VERY remarkable Centenary is being celebrated in Western India this week. It is that of the American Marathi Mission, the name of which is known to most people on this side. Its missionaries of a hundred years ago were pioneers at the work, and the Mission is to-day one of the largest and most hardworking in Western India. In Bombay its work is partly obscured by the great number of other mission and educational undertakings. But if you turn to its second headquarters, at Ahmednagar, you realise how important a part its labours must play in the life of the community of both that city and the country around. "If you see any good building or fine institution in the city of Ahmednagar you can make mighty sure it belongs to the American Marathi Mission," was a remark by one of the missionaries recorded some time ago. He was right. But let us take a bird's eye view of the history and growth of this organisation.

The American Marathi Mission is the oldest American Mission in the Bombay Presidency. Its constituency is the Congregational bodies of the United States and Canada, the official name of the Home Society being "The American Board of Commissioners for Foreign Missions," whose headquarters are in Boston, Massachusetts. Its pioneer missionaries went first to Calcutta. The policy of the East India Company at that time—1813—did not allow them to land in India, but in the same year Christian Missions to India were legalized by Act of Parliament and the pioneers of the American Marathi Mission were then allowed to carry on their work. During the first century 68 men and 104 women, in all 172, have come from America in connection with this Mission. The graves of not a few of them are in this land. Devoted connection with India has been continued by children and grand-children of earlier missionaries, a good many of whom are still serving here. At present 49 foreign missionaries are on its staff. Of these 11 are ordained clergymen, 6 doctors, 2 trained nurses, 1 engineer, several trained teachers, and two other Americans working in connection with the Mission.

During its first eighteen years the Mission worked only in Bombay and the Northern and Southern Konkan. In 1831 it extended its work nto the Deccan. At present its missionaries live in nine stations,

viz., Bombay, Ahmednagar, Rahuri and Vadala in the Ahmednagar District, Sholapur and Barsi in the Sholapur District, Sirur in the Poona District, Satara and Wai in the Satara District. Its Indian Christian community numbers about 14,000 persons. In connection with the Mission there are 60 churches, most of which have their own ordained Indian pastors. "The policy of the Mission is to recognize the Indian Church as the permanent factor in the evangelisation of this land, and to place increasing responsibility on Indian leaders and even on every single member of the Christian community." The Mission employs 509 Indian Christian agents of different grades.

In addition to direct religious work, this Mission has been a pioneer in certain literary work. When the first missionaries arrived, there were no Marathi-English grammars, dictionaries, or other aids to enable foreigners to acquire the Marathi language. Nor were there educational books of western character for Indian schools. Members of the Mission have contributed much literary work of a scholarly and a popular kind, both by original composition and by translations. A member of this Mission was the first in this part of India to print the notation of Indian music. The Mission publishes a weekly Anglo-Marathi newspaper, which is now in its seventy-second volume, and is next to the oldest publication in the Presidency. It has long published the first illustrated Marathi magazine for young people. The very first schools for girls were opened by members of this Mission, and when the Bombay University first offered its privileges to women, the first young women to pass the matriculation examinations were two Indian Christians from their Bombay High School. The Mission has made large use of the Government grant-in-aid system. In 1912 Rs. 35,000 were received in grants for its educational institutions. At present it conducts 172 schools of High School, Normal, Kindergarten-training, Kindergarten, Industrial, and Primary grades, with about 7,000 pupils.

Special Work.

The Mission also does important medical work. It conducts one large special hospital for women and children in Ahmednagar, one general hospital for both men and women in Wai, and 5 dispensaries. In these institutions nearly 45,000 patients were treated in 1912. Four qualified American lady physicians and two qualified American male physicians are now on the staff. One Indian lady doctor obtained her professional education and degree in the United States, and conducts medical work in Bombay.

The Mission, like all Missions, has done valuable social service. Its men and women, speaking the vernacular and living in intimate relations with the people, sympathetically associating with them, must have been a social force of incalculable value. It is claimed that by themselves and by the large Indian Christian community they have

done much to interpret the rulers to the ruled and the ruled to the rulers. Every week some of the leaders are serving as conciliators and arbitrators to prevent litigation. The Mission has also joined in the efforts to educate and elevate the depressed classes. The Mission brought out an American agricultural expert who greatly helped Government departmental work of the kind. They also brought from America a trained mechanical expert who has developed an improved handloom which is likely to be of great economic value to the weavers. The Mission conducts two superior Industrial schools and other industrial training in connection with several schools. This Mission has been an active helper in philanthropic service. In plague epidemics both American and Indian members of the Mission have been among those who explained, popularized, and carried through concerted plague measures.

Famine Relief.

In famines some members of the Mission have largely suspended their ordinary services and have devoted themselves to work for the distressed. Within personal knowledge of present members of the Mission, in successive famines from 1876 to the local famine in the Ahmednagar District this very year, some of their number have been active leaders in administering famine relief. Government has officially expressed appreciation of the services both of Missionaries and of some Indian Christians in such work. In the memorable famine of 1899-1900 the Mission took into its care 3,000 orphaned and deserted children. The Mission has obtained from America and distributed, without regard to creed, millions of rupees for famine relief. In the one great famine of 1899-1900 more than a million rupees of charitable money from America passed through the hands of a single member of the Mission. In recognition of such philanthropic service, by one of the last acts of Queen Victoria, one of its missionaries, Dr. R. A. Hume, received the Kaiser-i-Hind gold medal. Several American missionaries of other Missions have been the recipients of a Kaiser-i-Hind medal "For Public Service in India."

The outlook and ideals of the Mission are explained in an interesting little pamphlet issued in connection with the Centenary celebrations. From this we may gather that, in order best to utilise the efforts and achievements of the past, this Mission should continue to receive more missionaries from America. "It is simply axiomatic to say that they should be men and women of the finest quality." "Our chief purpose and effort should be, to develop a large number of strong Indian Christian leaders. But, unless careful plans are made and carried out by which capacity for bearing responsibility is gradually developed, the mere transference of responsibility from Americans to Indians will lead to much disappointment and considerable injury." Such capacity will be developed by the personal

association of leaders with those who are less developed, by large selection of Indians in the counsels and work of stations, and, to some extent, in the responsibilities of districts and of the entire Mission.

The Mission recognizes the Indian Church as the permanent factor in the Christianization of India, and "we hope that Indian Christians will increasingly identify themselves with the new developing national life, and that they will be behind none among the various communities in initiating and conducting every kind of movement for the improvement of the public welfare."

A Missionary Exhibition.

The celebration of the Centenary of the Mission was commenced on Wednesday with the opening of an interesting exhibition in the American Marathi Mission High School at Byculla. This exhibition is to remain open until Monday night, and its object is to impress on the delegates who are in Bombay in connection with the celebration of the Centenary from many parts of the Presidency, as well as the visitors who will attend it from Bombay, the various phases of the Mission work under the auspices of the American Mission. It has been organised by Mr. William Hazen (chairman of the committee), with the assistance of the hon. secretary (Mr. W. S. Deming), and many other willing helpers, and is better evidence of the work that is being done throughout India in connection with the American Mission than any facts and figures set forth on paper, however attractively they may be presented. There is nothing very elaborate about the exhibition,—it would not compare, for instance, with the missionary exhibitions that are now so popular at Home,—but in its very simplicity it bears striking testimony to the success of the efforts of the American Mission, whether from an industrial, medical, literary, or an evangelistic point of view. The exhibits have been gathered in from all parts of the Bombay Presidency,—from Sholapur, Ahmednagar, Satara, Wai, and Vadala, to mention only a few,—and in several of the rooms that have been allotted to the exhibition are to be seen boys and girls at work in various crafts in which those who manage the Mission in these parts are endeavouring to make them proficient.

Some Practical Results.

In one room, for instance, some little blind children may be seen making and caning chairs with remarkable rapidity when their affliction is remembered, and in another may be seen at work a loom invented by one of the American missionaries, Mr. Churchill. The kindergarten room will be found not the least interesting of the illustrations of the work done in the schools, and in the decoration of all the rooms care has been taken to impress upon the visitors the importance of missionary work in India. A number of charts set forth some striking facts. We learn, for instance, that during the last ten years nearly 400,000 patients were medically treated; that the number of

pupils in the schools was at the end of the first half century's work in India 580, and at the end of the century nearly 7,000 ; that the church membership at the end of the first quarter of a century's work was 32 and rose during the subsequent quarter centuries to 635, 2,007, and 10,000 respectively ; that there are now 47 American missionaries and 529 Indian mission workers ; that in the Bombay Presidency there are 20,000,000 Hindus and 245,000 Christians ; and that the Protestant Christian community in India increased by 250 per cent. between 1851-71, 70 per cent. between 1871-91, and 160 per cent. between 1891-1911, and now stands at 1,433,000.

In connection with the exhibition there are many interesting relics of early missionary work, among them being the tombstone of one of the first missionaries of the society, the Rev. Gordon Hall, who landed in Bombay in 1813. It was stolen, but was recovered by Rev. W. O. Ballantine.

THE CELEBRATION IN AHMEDNAGAR.

From the *Times of India*.

ON Thursday morning 1,600 people crowded the American Mission Church at Ahmednagar for the opening meeting of the Centenary Celebrations there. Last week the celebrations were held in Bombay, where the first missionaries landed a hundred years ago. The present centre of the Christian community of the American Marathi Mission is Ahmednagar, where the census of 1911 showed that it has a Christian community of about 3,000, while in the villages round the city and in the neighbouring portions of the Poona and Sholapur districts and the Nizam's Dominions 10,000 more connected with this Mission look to Ahmednagar as a sort of Mecca.

The Hon. S. B. Capen, President of the American Board of Missions, gave the opening address, a review of what the Western world owes to Christianity. Delegates from other missions and the leading non-Christian citizens of Ahmednagar were present. The Ahmednagar programme is a cumulative one, lasting four days, the most significant meetings coming on Saturday, when the centenary thank-offerings will be presented, and on Sunday, when hundreds of Christians who have been baptized this year will have the central place in a special service.

A CHRISTIAN PILGRIMAGE.

From the *Times of India*.

THE festivities and meetings at the Centenary of the American Marathi Mission can probably best be described as a Christian "Yatra" or pilgrimage. The meetings were held, just like other Indian pilgrimages, at full moon, for the special purpose of making night travel easy, and those who came on foot took full advantage of this fact. Many Christians for many months have been planning and saving in order that they might be able to come to "Nagar" for the big days. Of course most of these were from the stations of the American Marathi Mission, Satara, Wai, Sholapur, Barsi, Bombay and the nearer towns and villages, but many were from other missions, coming from Kolhapur, Jalna, Nagpur and many other places. The delegation from Wai numbered forty, every one paying every pice of the expense of the journey of some 200 miles.

A group of villagers from the Nizam's Dominions beyond Barsi, because they could not afford the railroad journey, tramped the 150 miles from their homes, carrying their banners and singing their songs as they came. Three times these people were arrested by officials of the Nizam's Government and each time they were released and allowed to proceed because of the intercession of some prominent Mahomedans, who had come to know Christians at Ahmednagar or elsewhere. These pilgrims presented the most troublesome official with an Urdu New Testament after he finally decided to let them proceed. He accepted the gift with pleasure. The people of many of the villages on their way had never so much as heard that there was a Christian religion. When they asked the Christian pilgrims to what shrine they were going to worship, and were told, they often showed considerable interest, and in one lonely mountain village the high caste people gave these outcaste converts hospitality, a thing entirely contrary to their customs. This group arrived in Nagar five days after starting, very footsore and weary but with enthusiasm undimmed.

Programme of the Celebration.

But we must turn to the celebration itself, with its kaleidoscopic programme. Where to begin and what to speak of it is very hard to decide. None of the night performances was more popular than the rendering of an original Indian

dramatization of the story of the Good Samaritan by an enterprising group of young teachers. This presentation was not dissimilar to the religious plays of the Middle Ages, though the burlesque side of it was far less prominent than in the old Church plays. The bringing home of the central message of brotherly service was strong and effective. An evening performance of high tone was a Christian "Kirtan" by Mr. V. Koshe of Bombay. The High School boys gave a very creditable circus performance one night, which had its value as a let-down from the high pitch of frequent religious meetings.

We found it impossible to count the changing crowds at the evening social gathering in honour of the 75th anniversary of the Girls' School, held in its fine 14 acre grounds. The Japanese lanterns were not numerous, nor the illumination pretentious, nor the fireworks extensive, yet it was a sight of undreamed of loveliness to a large number of those present—the Christians from the villages and smaller places. This Girls' School has 350 pupils in the Vernacular and High School branches, a large lace department, another for plain sewing, and the beginnings of a silk industry. It emphasizes the practical as well as the literary training of girls. The school is certainly to be congratulated on its seventy-five years of constant and growing service.

Mission Exhibits.

Every day crowds were eager to get into the Mission Exhibit long before the hour of opening had come. The doctors in charge of the medical exhibit talked themselves hoarse to those who came to see their demonstrations of a few fundamental practical facts. The places where pillow lace or fine carpets or country cloth or cane chairs were actually being made shared with the medical demonstrations the popular interest. Everyone found something to attract him. Many a country man or woman wanted to eat the clay fruit made by Training School boys and seemed to regard this as a great marvel, while the thoughtful studied with interest the map showing where 1,000 students from this same Training School are now spread over the entire Marathi area of India and beyond. Some would handle with reverent interest the first full Bible ever printed in Marathi, prepared by missionaries of this Mission about 60 years ago, while others would gaze at the faces of beloved friends of the past which looked out from precious old albums.

The Gift Meeting.

But the sights and sounds that will linger longest in the eyes and ears of most of those who attended this Centenary were those of the gift meeting on Saturday. Each district had its own colour and large banner, and each church or village had its own smaller banner. Those from the various districts marched from their rendezvous to the great Church, with singing and drumming and, sometimes, with a rhythmic movement of their bodies that brought to mind David danc-

ing before the Lord. They marched into the Church singing hymns composed by Rev. N. V. Tilak which are full of rhythmic as well as religious power, and, even after they were seated, ever and anon, as the spirit moved them, they rose and stepped in time to the measure of the music back and forth in the Church aisles.

It was pandemonium of an unusual type, for one felt all the time what proved to be the case, that it was not beyond easy control and that it was in the main the expression of genuine religious emotion. A Scotch Presbyterian clergyman, when asked whether he thought it indecorous, replied: "If they had done it 5 minutes more, I would have been down among them myself."

When the great audience was quiet the report of the actual gifts to the Centenary Thank Offering was made, showing a total of about 14,000 rupees, representing giving of a rare type. Hundreds of Christians—servants, teachers, preachers and others—had given one entire month's salary to this fund, in addition to their regular gifts to the Church. Pupils in many schools had worked in play hours and given up from their scanty food and clothing to give to this Thank Offering. The tireless treasurer of the fund said, in ringing tones, that his experience this year had convinced him that the churches could give more and could rise to higher responsibilities than they had yet dreamed of as possible.

Value of the Occasion. A question which might easily arise is whether all this play and noise and show was, after all, worth while. What is left behind now that it is over? One gift of this Centennial occasion to many a Christian and non-Christian is a sense that Christianity is not an exotic here but is thoroughly Indian and can express itself in truly indigenous ways. Another gift to Christians in many a remote village has been a sense that they are part of a great, victorious, enthusiastic body. Many have felt as they never did before the reality of religion and its high demand on all their powers, as they listened to the addresses. But probably the largest gift of all from this great festival is the definite decision that in the new Century the people themselves will support and control their own pastors and churches. This is a large experiment and yet many of them regard it as no experiment, for they have entered upon the plan with determination that it shall be carried through.

The leaders in the American Marathi Mission say that the coming Century is likely to see many pilgrimages to Ahmednagar like the one this year, yet even greater in numbers and in spontaneous enthusiasm, and even more completely Indian in their modes of expression.

The Centenary of America's Christian Connection with India.

Address in the Bombay Town Hall, on November 7th, 1913

By the Senior Missionary of the American Marathi Mission

Rev. R. A. HUME, M. A., D. D.

IN imagination see a small sailing vessel enter our Bombay harbour five score years ago.

What was her cargo?

Two American men and one American woman.

What did they come for?

In the desire to tell our countrymen that the one great God who rules the universe is really the loving Father of every human being, that He intensely desires every one to live as His true son, and that the Lord Jesus Christ helps men to experience such filial relations.

Had they not some additional and less worthy motives?

None whatever.

Had they not at least something to gain personally from their errand?

Absolutely nothing. On the contrary, they had sacrified much that men ordinarily desire, and they had many, many hardships to endure.

Coming with such a purpose on such an errand, were they not welcomed?

No; quite the reverse. They were forbidden to land or to stay.

Why was this?

The then Governor of Bombay, Sir Even Nepean, was a Christian who personally sympathized with those missionaries. But he had received strict orders from the Governor General in Calcutta that the East Indian Company would not allow missionaries to work in India lest the people of this country should think that the English Government were trying to interfere with their religion. Moreover, at that time there was war between Great Britain and the United States. So the presence of Americans in British possessions was not desired. For these reasons the Governor felt obliged to forbid the landing of those American missionaries.

What did they do?

They sent the Governor a solemn appeal saying that they had come under a deep sense of commission from God; that their intentions and methods were and would be entirely pacific; and they charged the Governor to consider that he would incur great responsibility to God and to the people of this land, and also very great disappointment to those in a distant land who, at self-sacrifice had undergone the effort and expense of sending them here on a purely spiritual mission, if he should insist on compelling them to return to America.

What was the result of that appeal?

The Governor was led to defer the immediate execution of the order to send them away.

What was the final outcome?

A few earnest Christian men in England appealed to Parliament, which required the East India Company to remove the prohibition of freedom to teach any religion in India. So finally that little band of three American missionaries was allowed to remain in Bombay.

What was the first advantage to India of this beginning of America's Christian connection with India?

That little band was a prominent factor in securing for India the inestimable boon of entire freedom for religious teaching.

In the five score years which have since elapsed what are some other gains which have resulted from the connection of America with India?

Through the efforts of those pioneers and of thousands of American missionaries who followed them, added to the labours of a very large number of European missionaries and of a multitude of Indian Christians, there has come a wide-spread knowledge of the Lord Jesus Christ, so that in addition to the millions of Christians who have come to revere, trust and follow Him as their divine Guru, multitudes who do not take the Christian name have also come to revere Him as at least one of the few greatest spiritual leaders of mankind.

Again the Christian standard and ideal have come to be regarded, not only by Christians, but by many, many others as the highest standard

Thousands of America's educated and most earnest sons and daughters have spent their lives in service for India. Not a few have here laid down their lives. The last Year Book of Protestant Missions in India gives the names and addresses of 1870 members of American and Canadian Missionary Societies. While it is impracticable to give any exact enumeration of the total number of Americans who have come to India as missionaries, yet, since we positively know that in the present year there are nearly two thousand Americans connected with Indian Missionary organizations, it seems not improbable that in connection with forty-one American and Canadian Societies not less than forty thousand, perhaps even more, missionaries may have come here in a

hundred years. And this army of devoted friends of India is but the forerunner of a much larger number who will come in the new century. Every one knows that earnest, strong men and women are the best gift that one country can give to another. Who can estimate the spiritual, intellectual, social, economic gain to India from the coming to India of many thousands of America's best men and women to spend their lives in service for the men, women and children of this country, as spiritual gurus, teachers, writers, physicians, social reformers, industrial experts, philanthropists! That a country on the other side of the globe which has no political and little commercial connection with another country in Asia, should make to it such a gift of good men and women as America has made to India is absolutely unparalleled in history.

It is absolutely impossible to give any exact or even any approximately adequate estimate of what amount of money has come to India through forty-one American and Canadian Missionary organizations. But the pioneer organization which leads in celebrating this hundredth anniversary of the coming of its first American missionaries, viz., the American Marathi Mission, is able to make a fairly correct pecuniary statement. The books of its Treasurer show that through the hands of the representatives of this single American Missionary organization, for the diverse items of expense for outfit, passage, support and furloughs of missionaries; for the training and employment of large numbers of Indian agents, largely Christian, yet partly non-Christian; for direct spiritual work; for many scores of educational institutions of many grades in which tens of thousands of Christian and non-Christian boys and girls have received a sound education; for a large amount of original and translated literary work in books, magazines, newspapers, tracts, etc., etc.; for hospitals, dispensaries, and varied medical work; for advanced industrial undertakings; for buildings; for home expenses; and last, but by no means least, for philanthropic and humanitarian service especially in emergencies of famine and plague, there has passed not less than three crores of rupees, or ten million dollars!!

Since this immense amount has been given for India by America through a single, albeit the oldest Missionary organization, who can begin to estimate the total pecuniary and economic gain to India from its Christian connection with America through forty-one American and Canadian organizations! It all has been given voluntarily and gladly, and has been followed by genuine sympathy and earnest prayer. It has been administered without much regard to caste or creed. Probably non-Christians have been the larger element to enjoy its help. In the history of mankind is there a parallel to it? A country on the other side of the world which has no political, and but slight commercial, connection with this, voluntarily sends many crores of rupees for various kinds of aid to peoples of different race, different religion, different

civilization, without the least desire or hope of any reward, purely from the Christian motive of acting fraternally toward human brothers and sisters, and in order to please the heavenly Father, and to bless other members of His one great human family.

It is not easy for most men to recognize a purely brotherly and disinterested motive in what people of one race and one land will do for people of another race and land. Therefore doubtless some Indians will find it difficult to interpret as wholly unselfish that immense service which America has rendered to our country for a hundred years through American missionary organazations. Let any one put such discount as he wishes on the motives and the service of those who have unquestionably rendered this service. It would be difficult for the most suspicious and for the least gracious to discount all of it. If this is not an inspiring example of human brotherhood, where will one find a brighter?

One gratifying feature of this Centenary is the contrast in the attitude towards America and American Missions, between 1813 and 1913, in many officials and many of the European community; and above all, the contrast between a hundred years ago and now, in many educated and refined Indians, and in the masses of many communities, toward most of the representatives and institutions of American Missions.

Of course the necessity of scrupulously respecting the declared and righteous policy of religious neutrality makes even earnest European officials hesitate to say or do what might seem a departure from strict official neutrality. There are still non-official Europeans whose regard for their own religion is but superficial; who for this and other reasons deprecate and criticize all missionary effort. Sad to say there are some Europeans who openly disregard the most basal teaching of the Christian religion, pay no loyalty to its Lord, and of course scoff at those who seek to obey His last command to give to all men His gospel of a universal Father's holy love. There are some non-Christian Indians who still think it unbrotherly to bring any message which seems to discredit other religions. There doubtless are some unwise missionaries.

Nevertheless, most American missionaries have frequent occasion to acknowledge that they are recipients of appreciation from a grateful and gentle people, who are usually quick to respond to loving service. So the average missionary is probably the foreigneer who most loves the land and people to whom he gives his life-service, and in return is more trusted and loved than most foreigners, even when his specific religious message does not meet with entire acceptance. And this gratifying contrast between the well-nigh universal attitude of a hundred years ago and now is a sure presage of ever increasing appreciation in the coming century.

So, as some representatives of America's Christian connection with

India to-day review the past, they gratefully acknowledge God's guidance and empowering hitherto. And as they forecast the coming years they do so with high hope and eager determination for themselves, for their American supporters, and for the large Indian Christian community, which is one of the strongest grounds of confidence for the future. They reverently and hopefully consecrate themselves to the service of their heavenly Father and of their Indian brothers and sisters. So doing they rely on their experience of the unchangeable assurance of their divine Lord: "Lo, I am with you always, even unto the end of the world."

Mission Press, Poona.

THE GOSPEL SPREADING SOCIETY OF THE BOMBAY CHURCH, WITH THE MEMBERS OF THE AMERICAN BOARD CENTENNIAL COMMISSION.

CHRISTIANS AND NON-CHRISTIANS JOINING IN A HYMN.

OPENING MEETING OF THE CENTENARY IN THE BOMBAY TOWN HALL, NOV. 7, 1913.

The Centenary of America's Christian Connection with India.

Address in the Bombay Town Hall, On November 7, 1913.

By the President of the Home Society of the American Marathi Mission.

The Honorable S. B. Capen, M.A., LL.D.

THE SIGNIFICANCE AND VALUE OF ONE HUNDRED YEARS OF MISSIONS.

I ESTEEM it a very high honor to be permitted to speak for the special Commission of the American Board of Commissioners for Foreign Missions on this great centenary occasion. Not only our Board, but every Mission Board and all our churches would join with you in solemn thanksgiving to Almighty God for the result of the work of one hundred years in India. It has been God's work and not ours; the wonderful success has come from Him and to Him shall be the praise.

I have the unusual pleasure to bring you *first* the greetings from the president of the United States who writes as follows :—

THE WHITE HOUSE, WASHINGTON,
July 25, 1913

The REV. J. L. BARTON D.D., L.L.D., Secretary, American Board of Commissioners for Foreign Missions, Boston, Massachusetts.

MY DEAR DR. BARTON.—I have learned with deep interest that beginning on November 7th next there will be celebrated at Bombay the centenary of the establishment of the first American Mission in India.

I feel that I should not let the occasion pass without a word of recognition of the great educational, christianizing and civilizing benefits which have accrued to that part of the world through the devotion of those self-sacrificing and self-forgetting men and women who, for the sake of a righteous cause and the good of humanity, exiled themselves from home and friends and country.

I should be very glad if the gentlemen who will represent your Board at the coming celebration could find occasion to make known my entire sympathy with the great work which the Christian missionaries have done and are still doing for the advancement of the welfare of the people of India.

Sincerely yours,
(Signed) WOODROW WILSON.

Second.—From His Excellency the Governor of the State of Massachusetts.

THE COMMONWEALTH OF MASSACHUSETTS,
Executive Chamber State House, Boston.
August 7, 1913.

The HON. SAMUEL B. CAPEN, M.A., LL. D., Boston, Mass.

MY DEAR DR. CAPEN.—On this Centennial occasion of the beginning of Foreign Missionary work in India, I take pleasure in sending through you greetings to all officials and to the members of all branches of the church in India. The state of Massachusetts has not lived for herself alone. Her citizens have recognized that all men, everywhere, even to the farthest nation, are her brethren. Her chief glory has not been her great mills, among the largest in the world; nor the wealth of her trade and commerce. She takes pride in her great Colleges and Universities, and in her scholars and poets. But the thing for which she would be most thankful is her great moral influence as a leader in our land and in every land.

Among the best of her institutions is the American Board of Commissioners for Foreign Missions, chartered by this Commonwealth in 1812, the oldest Foreign Missionary Society in the United States. May the work of sacred ministry and help that this Board is carrying on tend to bind the British Nation and ours still more closely together in this new century upon which your Missionary Society is now entering.

Yours very truly,
(Signed) EUGENE N. FOSS, *Governor.*

The officials of the British Government.

First, these greetings are to the *officials of the British Government* who have been so loyal to our interests and so helpful. It is impossible, I believe, to overstate the sympathy and co-operation constantly extended to our missionaries for two or three generations. Governors and high officials have been changed from time to time, but all alike in their turn have been friendly, courteous, and hearty in their sympathy. The generous words your Governors have spoken so constantly of our missionaries and their work have greatly endeared you to many of the people in the United

States interested in this work. A fine illustration of this I have recently witnessed. We had in Boston a few months ago a Deputation from Great Britian to the United States, in the interests of the approaching centennial, commemorative of one hundred years of peace between the United States and Great Britian. Among these commissioners was Sir Arther Lawley, for many years Governor of Madras, who spoke at both Boston and Chicago words in the highest degree commendatory of the American missionaries. In the latter city, when he uttered his encomiums upon the work of the American missionaries as he had seen them in India, and dwelt upon their devotion and self-sacrifice, his great audience of business men and bankers sprang to their feet and cheered him for three or four minutes. Such words of appreciation are worthy of the great British leaders of India.

Great Britian has shown her appreciation of the educational work of the American Board by her large gifts to our institutions, which have been conditioned upon the proper provision that the pupils pass the prescribed examinations. In fact, in all the world the American missionary owes very much to the protection which has always come to him wherever the Union Jack has been unfurled.

The Indian Leaders.

Second, we bring greetings to the *Indian leaders themselves*, for whose growing friendly spirit and courtsey and goodwill we are profoundly grateful. We appreciate your virtues and recognize that we of the West can learn many things from you who live in the East. As we have known your nation better, our respect has increased. We recognise that India had a great written literature, a science of mathematics and philosophy, centuries before the Roman Empire was born, and when the British isles were habited by savages and America was undiscovered. Some of your palaces and temples are to-day the wonders of the world. India has been called "the mother of religions," and it is believed by many that Indian Christians will help the world to a better interpretation of Christianity.

The Missionaries.

Third, we bring greetings to our *brave missionaries* who have so faithfully represented us in this great Empire. We recognize your devotion, your patience, and your earnestness. You have been telling of Christ who in the flesh was born in Asia, but whose message of life and love is for all men everywhere to the end of the world. You have planted churches, and built schools, hospitals, printing and industrial plants. You have entered into the life of the people of India ; their joys have been your joys,, their griefs and burdens have been yours ; and in times of famine you have stood at

your posts to relieve distress. You have been more than preachers of the evangel, you have been counsellors of the nation's rulers and trusted by them as helpers in building a better civilization. America is proud of you, her splendid representatives to a sister nation. I had the honor a few years ago of serving with Dr. Robert A. Hume and one of the greatest Governors of Massachusetts, Honorable W. Murray Crane, on the American Relief Committee. Many of your names are household words and you are known nationally and internationally. We bring you our greetings and pay you our tribute of highest honor.

The Indian Preachers and Teachers and the Indian Churches.

Fourth, to the *Indian preachers and teachers and to the members of our churches*, we bring also our hearty greetings. We recognize what it has cost many of you to separate yourself from old religious beliefs, sometimes from friends and homes. Your devotion and self-sacrifice have been an inspiration to us. We have known of your willingness to help yourselves and to honor Christ with your lives; your spirit of generous giving according to your means has been an inspiration to us in America and will continue to stir us in the home churches to better service.

The Changes of a Hundred years in the Material World.

As we gather here on this memorable occasion our minds are busy with the *changes of a hundred years.* There were then no steamships or railroads, no telegraphs or telephones or air-ships. Little was known in the United States either of the Near East or of the Far East; Gordon Hall and Samuel Nott sailed out into the unknown. It was six or seven months before the Home Office knew of the safe arrival of our missionaries; when I arrived here last week I sent immediately a cablegram to the Boston office of the American Board. Allowing for the difference of time between the two cities, it reached Boston before I arrived here!

The Changes of a Hundred years in religious Conditions.

Astonishing as are such contrasts in the material world there have been even *greater changes in the moral and spiritual realms.* We would recall the conditions of religious life in the United States at the beginning of the last century just before the American Board was born. France had been our ally during the American revolution, and the rank atheism of the French of that time was so popular, especially among the students, that "Tom Paine Clubs" were very common. Yale and Princeton, now two of our largest and best Christian Universities,

were centres of infidelity. It is said that at that time Yale had but two Christian students and Princeton had not even one. Sunday Schools and similar organizations were not dreamed about as yet. In short, there was no organised Christianity outside of the local churches, and these were largely independent and had little in common. When the American Board petitioned the Massachusetts Legislature for a charter it was at first refused, with the statement that Massachusetts had no religion that it could afford to export. The men who were in the prayer-meeting at the Haystack at Williams College, felt it wise, because of the indifference of the churches, to keep the records of their missionary organizations in cipher. All in all it was a dark hour in the religious history of the United States.

One hundred years ago there was very little missionary interest anywhere in the world; there were only seven missionary societies employing less than two hundred male missionaries and the total gifts were only about Rs. 300,000. When the first missionaries tried to enter India, as you all remember, they were refused admission with the statement by those at that time in control, that they "would rather have a ship-load of devils than a ship-load of missionaries." When Robert Moffat went to South Africa the natives stole his food, they threatened his life. China and Japan were closed to the world; the Islands of the Sea were full of cannibalism and all cruelty. Even when I was a child the constant prayer in the Sabbath services was that God would "open the gates" of the far off lands and permit the missionary to enter. It was a dark hour everywhere when modern missions were born a hundred years ago.

The Significance of the last one hundred years.

With this dark background of the past, what do we see now? Others who have lived among you and have seen the changes in India will tell more definitely of this phase of the work here. I will speak especially of the changed conditions in the United States with which I am more familiar, and of the *significance and value to us of the first century of modern missions.*

In the place of the sniff, the sneer, and the ridicule which were so common then, we find that the church to-day is alive with interest in missions and in the misssionary.

The first *Sunday School* in Massachusetts was not established until 1810. There are to-day in the United States alone 13,732,841 scholars with 1,520,379 officers and teachers, and missions have a place in their course of study.

The first *Young Peoples Society of Christian Endeavour* was not organized until 1881, only 32 years ago, but there are to-day in the United States, 44,864 Societies with about 2,000,000 members, and missions are everywhere a part of the warp and woof of all its work.

The *Student Volunteer Movement for Foreign Missions* had its birth at Mt. Hermon in 1886 and has profoundly stirred the young men and women in our colleges and universities as no other movement has ever done. It has reached by its propaganda nearly a thousand institutions of higher learning in the United States. In the twenty-seven years of its existence there have been sent out to foreign lands by the Mission Boards of those enrolled by it over 5,500 persons. Many thousands have been hindered by ill-health and other good reasons from going to the front, but they have not forgotten their pledge. Fired by the Movement with a missionary passion, they have in the home-land been the consecrated men and women who have labored and prayed and given to sustain others. During the last year they enrolled 36,000 students for missionary study, and the students themselves have given over 3 lakhs for the support of missions.

Growing out of the work of the Young Men's and the Young Women's Christian Associations and Student Volunteer Movement is the *World's Student Federation* which meets every two years and embraces the students of the world. It now comprises 2,305 associations and 156,071 members, a parliament of the world. In 1907 it met in Japan, in 1911 in Constantinople; this year it met at Lake Mohonk in the United States. The delegates numbered 320 and represented 40 nations, the many branches of the Protestant church, and also the Greek, and Roman, the Coptic and the Syrian Communions. Who shall measure the power of these student movements? An American Bishop has said, "If you save the college man for God, you place in this world a force which will counteract the influence of thousands of illiterate and vicious men."

Eleven years ago a movement to promote special missionary study and prepare missonary material for classes was organized. It is now known as the *Missionary Education Movement*, and forty-seven home and foreign mission boards are associated in it. Thousands of leaders from the churches all over our land are being trained in its classes. In these eleven years more than a million mission study books have been sold, and approximately 175,000 persons have been in mission study classes.

This month of November is to many Christian men in the United States and Canada almost a sacred month, for in November, 1906, the *Laymen's Missionary Movement* was organized. It was born in the city of New York in a prayer-meeting which was held in connection with the centennial of the Haystack Prayer-meeting. It is both interdenominational and international. It is not a new society and does not raise missionary funds or commission missionaries; it exists to be a help, a dynamo, if you please, for the various mission boards of all denominations. No organization has ever reached mature

men as this has done. For several years it has campaigned all over the United States and Canada in many of the principal cities ; and this autumn and winter it is to carry on the work on a larger scale than ever. Because of the importance of this new movement to the men of to-day, let me call your special attention to some of its features.

(*a*) The splendid response of the United States and Canada to this movement is seen in *the large numbers of mature men* who have been reached. In the principal cities from 1,000 to 2,500 men have gathered in conventions. At Chicago, in 1910, there were over 4,000 delegates from all over the United States, each of whom paid Rs. 15 to entitle him to membership.

(*b*) The second point to be noted is the *high character of the men* interested. Governors of states, mayors of cities, the leading bankers, rail-road officials, merchants and manufacturers have, in their respective communities, been in these conventions.

(*c*) *Men have responded because of the breadth of the message.* A new vision seems to have come to them. The whole non-Christian world and its needs have been passed in review. Not the work of any one denomination, but the common work of all has been presented. The gospel message has been shown to be not only for all men, but for the whole of every man, his body, mind, and soul. It has been made clear that foreign missions touch business, education, government, and diplomacy, and have to do with the uplifting of nations as well as with the spiritual life of individuals ; and a world conscience has been aroused upon this great subject.

(*d*) *Men have responded to the message also because of its height.* A deep spiritual tone has characterized every meeting. Bible study in its bearing upon missions and prayer have had large place. While the "by-products" of missions in their effects upon business have been recognized, these have occupied attention for only a brief time in a three days' session. The need of the world, the greatness of the opportunity, and our obligation were the universal and constant themes. The cross of Christ was in the centre of every convention and loyalty to the Son of God everywhere the key-note.

(*e*) *The whole nation has responded because of the unity of the message.* All narrow denominational and sectarian lines have been obliterated in these meetings and Christ's prayer that "they may be one" is being answered as never before.

(*f*) *Under the influence of this movement Christians have attained a deeper spiritual life.* Men have arisen out of their littleness and narrowness in response to this world-wide appeal. They have found at last something that has appealed to them as worth doing. Never before have we seen business and professional men so willing to give time and personal service to the cause of Christ. What has seemed especially to appeal to men is the greatness of the objective, that we could, if we would, subscribe the money and put in the men, so that Christian institutions could be planted in all the world in this generation. In the past, men have thought that to reach a thousand million people in the non-Christian world with the message of Christ would require hundreds of years. But it has been made clear that it is entirely possible to reach every corner of the world within a comparatively few years. The thought that this is the only generation that we personally can reach has made a tremendous impression. Something to be done now, and not to-morrow, is the message that is appealing to men and transforming their lives, so that there are more virile, stalwart, determined Christian men in America than ever before.

(*g*) *Many men have been led to a deeper and more complete consecration of themselves to Jesus Christ.* The peril in America is indifferentism ; not scepticism or opposition, but simple neglect. Many men neither hate Christ nor love him; they simply ignore him. The old appeal, which centred so largely in self, seems in many cases to have lost some of its power. But this new appeal, which brings before men the need of the "other man" who has never heard of Christ, has taken hold as nothing else has ever done.

(*h*) *More important than all is the new spirit of prayer which is being cultivated.* Our dependence upon God and the need of constant prayer is being kept before us constantly, and the power and results of this Laymen's Movement can be accounted for only because of this prayer spirit. The missionaries at the front, equally with Christians at home, have been joining in their petitions for the whole world. One of the old missionaries from Burma said recently with regard to the Movement, "Don't let it be a flash in the pan; make it sure in the name of Jesus." Under the inspiration of this Movement, the mature men in America are organized as never before and are standing back of the various mission boards.

In 1910 there was held in the city of Edinburgh, Scotland, the greatest Missionary Conference the world has ever seen. Growing out of that Conference, in which all the nations were represented by delegates from every Protestant communion, there has come the "*Continuation Committee.*" North America, the British Isles, Europe, Australasia, Asia and South Africa are united for the scientific study of missions and co-operation. The world is being considered as a unit, to be reached by the church as a unit. The Edinburgh Conference made possible a science of missions because of the world facts there gathered.

One of the results of the great Foreign Missionary Conference in New York in 1900 was the organization among the women of a "*Central Committee on the United Study of Foreign Missions.*" The idea originated with Miss Abbie B. Child, at that time Home Secretary of the Woman's Board which conducts the American Marathi Mission. They have already published thirteen text books with a circulation of more than a half million of copies, which are being faithfully studied by many of the Christian women of America.

Two years ago there was organized the "*Board of Missionary Preparation.*" This Board, composed of not more than thirty-six members, is appointed by "The Foreign Missions Conference of North America." Its object is to assist in securing the best possible training for those who are to enter foreign missionary service. Its organization was due to the growing conviction, not only that we must have the best possible men and women from our student classes for the foreign field, but that they must be properly and fully equipped before they start. Whatever may have been true in the past, with the aroused intellectual thought of the whole world, the Mission Boards have no right now to commission any one not exceptionally ready for this high trust.

As we review the last century, we must not fail to give large place *to the work of women and their superb organization in the Women's Boards.* I once heard Mrs. Montgomery, one of the great leaders of the women of America, declare that the organizations of the women for foreign missionary work were more complete and thorough than any others except the Society of Jesus. Besides the general committees at various centres, the women of each communion are organized by states and counties and congregations from one end of our land to the other. Women's work for women has been one of the great achievements of the first century of modern missions.

To show still further how complete the change has been during the past one hundred years in the thought of the church towards the foreign missionary programme, let me remind you that then the total contribution of the whole Christian world for foreign missions as already noted, was but three lakhs annually; to-day the regular annual gifts are 900 lakhs, of which almost one half is from the United

States. Besides all this there are large special gifts for new buildings, etc., which amounted year before last to 150 lakhs. More remarkable than this, however, is the income from the missions in various lands, which for 1912 was almost 240 lakhs.

One hundred years ago only one person out of fourteen in the United States was enrolled as a member of the Protestant Church; to-day there is one in four.

One hundred years ago only one in ten of our college students in the United States was a member of a Protestant Church; now they are one in two.

Morrison began mission work in China in 1807. At the end of thirty-five years there were only six converts; to-day the great leaders of the Chinese Republic are not only in sympathy with Christianity, but many of them are earnest Christians.

A hundred years ago there was not a Christian in Japan; to-day she is one of the great powers of the world, and one reason for this, as many of her own leaders recognize, is the influence of the Christian schools and her touch with the Christian leaders of the West.

One hundred years ago there was not a mission hospital or a trained missionary physician in the non-Christian world; to-day there are nearly seventeen hundred hospitals and dispensaries under missionary auspices, with eight million treatments annually. Homes have been built for the blind and for the leper and for other sufferers.

One hundred years ago the Christian scriptures were printed in but sixty-six languages; to-day, in whole or in part, they are printed in over five hundred languages and dialects. The British and Foreign Bible Society and The Bible Society of Scotland circulated last year over 10,000,000 copies; the American Bible Society published over 4,000,000 copies more.

One hundred years ago there was not a single missionary press in the non-Christian world; to-day there are many hundreds of such presses which print a million pages a day. We ought especially to note that it has been possible for Bible Societies and printing presses to do this mighty work because of the missionaries. Often they have gone to nations without written language, and have had to make a grammar for the language. The missionaries of the American Board, we rejoice to say, have had a large share in this work of preparation and translation. Among the workers we recall with gratitude men like Riggs, Schauffler, Goodrich, and Hiram Bingham. Nor should we omit your own Myron Winslow, a missionary to this country, who early in the life of missions in India put many years into the preparation of the English-Tamil Lexicon. We should remember also E. Burgess who prepared for the vernacular of this part of the country the first Marathi Grammar in English.

I have only time to hint briefly at the great *educational work* which

has been built by missions in the last hundred years. Our colleges and high schools are belting the world, and industrial plants have been established where most needed.

As one result of these educational institutions, the English language, which one hundred years ago was spoken by the comparatively few people living in Great Britain and the United States, is now becoming the language of students all over the world. These students necessarily look for their highest thoughts to English books, which are permeated with the spirit of Christianity. The English language is becoming more and more the language of the world. The barriers are all down in the student world, and the students are mightily helping to make the world one around the cross.

Change of Thought in the World at Large.

But great as has been the revolution in the thought of the church, there has been even a greater change in the thought of the world.

(*a*) *The diplomacy of the world is on the side of the missions.* Our great leaders in the United States, President Wilson, ex-President Roosevelt, ex-President Taft, Secretary of State Bryan, and many others, are enthusiastic believers in the missionary enterprise. I have heard ex-President Taft speak twice before the Laymen's Missionary Movement in advocacy of our work. At the Missionary Convention in Edinburgh, in 1910, greetings were sent from King George and also from the German Colonial Office. The great leaders of Great Britain and the United States alike recognize that foreign missions are laying foundations and bringing about conditions which help in diplomatic relations.

(*b*) *The press of America is almost universally in favour of missions.* Within the last few years there is hardly a paper of any prominence in the country which has not had some sympathetic editorial notice of missions. One of the best articles I have ever read on the Laymen's Missionary Movement was an editorial in one of our great magazines.

(*c*) *The business men of the world are in favour of foreign missions.* Over and over again facts have shown that when a man embraces Christianity, he is not only changed from within, but he wants his external conditions changed; he wants a Christian home and the comforts which come with it. Christianity helps to create wants which the business men of the world are ready to supply.

Before I leave this subject of changes in a hundred years, let me give you two incidents, for illustration is often better than definition or argument. Yale University is one of the largest institutions for higher education in the United States. Recently there was erected in its

Memorial Hall two tablets in memory of members of the Class of 1853, a class distinguished for the number of great men which it has given to the world.

Both of these tablets, erected by survivors of that class, commemorate the lives of missionaries, one for your own Charles Harding for so many years a missionary in India, and the other for Hiram Bingham, whose more than fifty years in the Sandwich Islands and Micronesia, are notable in the annals of missionary service. The address of presentation was made by the Hon. Andrew D. White, for years the American Ambassador to Germany, and before that the President of Cornell University. He said:

"Among the classmates we have lost there were others in church, in state, in literature, in scholarship, who held places which the world considered higher than the places held by either of these men, as things go in this world. Yet, when we wish to leave with our Alma Mater the names which she must not willingly let die, we have named these two. We have named them because their ideals were the highest, and because they sacrificed most to make those ideals real. These two classmates of ours gave to our land, to us, to all men, noble ideals of self-sacrifice, of the spirit of Saint Paul, something of the spirit, we may say reverently, of Christ himself. These names, therefore, we deliver to our Alma Mater, for the inspiration of successive generations of students in Yale University during all the coming centuries." Last June, again, in the Memorial Hall at Yale another tablet was unveiled, that to John Lawrence Thurston of the Class of 1898, the pioneer of the Yale Mission in China. It was given as a tribute by his classmates. This makes the sixth tablet in that hall which has been erected to the memory of a missionary, thus honoured by his classmates.

Passing from the changed thought of the church and the world towards foreign missions, we note the contributions they have made to the life of the United States. We all recognize that foreign missions have been of untold value to the non-Christian world, but we must not forget an additional service, namely, their great importance to the United States especially in its beginnings as a nation. I have time to speak of but four ways in which this has been most manifest.

Foreign Missions have saved the United States from Narrowness and Provincialism.

First. We rejoice together in the knowledge of the greatness of the United States as a power for righteousness in the world. Side by side with great Britain and her Colonies, America's Christian people are trying to make Christ known everywhere. What has made our land so great in these things? Why have we had this revolution in the

thought of the church and the world? Many things have contributed to this, but we must believe that God's blessing has come to the nation largely because a hundred years ago we came out of our provincialism and narrowness, and began to live for others. I believe this has been equally true of Great Britain. Carey felt that the gospel must be taken to the non-Christian world *in order to save England.* What Carey did for India is one of the grandest stories in missionary annals. But great as was his influence here in India, I believe it is correct to say that his influence for good in England was even greater. When he left his cobbler's bench and went out to this country on a salary of Rs. 1,500, he lived on one half of this and gave the other half for his missionary work. Subsequently when he received over Rs. 22,000 a year as Professor of Oriental languages in Calcutta, he still spent upon himself only Rs. 750 and gave away nearly all the rest. He was a great leader in helping to remake and remould England in spiritual things. His countrymen were soon ashamed of their advice to stay at home and to let non-Christians alone until God was ready. The same was true a hundred years ago in America. The young men of the "Haystack" aroused our churches to better spiritual things for their own country. In the face of ridicule how these young men pushed on until the American Board was born and its wonderful work and that of the other mission boards which have grown out of it, is now glorious history.

Dr. Edward Everett Hale, one of the great leaders of thought in our country for nearly half a century once said :—

"A careful and wise observer of New England life, in the first half of the last century, used to say that the missionary movement which began with Judsons' enthusiasm should be gratefully remembered by us in America, not simply for the good it did in India, but by its enlargement of our life at home. It was a good thing to have a map of India or of Asia Minor hung up in the back part of the pulpit. It was a good thing to have people's eyes and ears and hearts and hands occupied by something larger than their own working machinery. The historian of the century cannot fail to see that, side by side with such interest in other lands thus excited, there came in the healthy gospel of self-forgetfulness. Boys and girls learned what the Saviour meant when he rebuked the selfishness of those who were satisfied in trying to save their own lives. It would not be dangerous to say that the American Board has done more in this way to uplift the religion of America than its most successful apostles have done to uplift the followers of Buddha."

There is a great law in the material universe that action and reaction are equal and in opposite directions. A similar law holds true in the spiritual world. When our love and sympathy go out to others, then inevitably there comes back to us new life. Christ's field was the

whole world, and we cannot narrow it without peril to ourselves. The antidote for the poison of selfish ease is self denial. Christianity, we believe, is the universal religion and woe to the man, or to the church, that narrows it for any reason whatsoever!

It was the foreign missionary spirit which was born anew one hundred years ago that led the churches of America not to live for themselves alone, but to recognize that they hold a trust for the world. So far as our churches have been true to this spirit of service, they have saved themselves from narrowness, they have strengthened their work at home, they have helped to make the nation great.

Furthermore, we must look to foreign missionary interest to save our nation in the future. The *chief peril of America to-day is materialism*; the passion to be rich at any cost has taken possession of many of our people. For our own safety we must constantly remember that we must give in order to live, and that "the more we give the more we live".

Foreign Missions of Priceless Value to the Student World.

Second. Another of the beneficent results from foreign missions has been *its appeal to the heroism of the student class.* It has given a great challenge; for the plan to reach a thousand million people with the message of Jesus Christ is a gigantic task. Its very difficulty has been a source of strength and power. One of America's greatest teachers has said, "There must be a moral equivalent for war." Foreign missions furnish this equivalent. To the college man, before whose vision lie tremendous possibilities and opportunities for achieving success and securing a great fortune in the material world, this work offers instead a salary of a few hundred rupees. I have been President of the American Board for fourteen years and have listened to the reading of the papers of hundreds of young men and women who have applied to be sent out as missionaries. I have listened to the brief stories which they have told to those who have gathered to see them commissioned. The keynote in all has been *service*, and especially service where their lives would count for the most to the Kingdom of God. The call to leave home and friends and native land, the call to give up a life of ease and comfort that others might learn through them of our Christ, has gripped them as nothing else has done. It is this appeal to the young men and women in our Colleges and Universities and Seminaries which has aroused many to a great enthusiasm. It is the greatness of this vision that is giving all our Mission Boards many of the best of our students, the honor men and the leaders.

There has recently been added to this call from the front a new note of cheer and hope, for it is becoming more evident, from the mighty changes which are taking place in your land and in every land, that the

winning of the world to God is not only a possibility, but that it may be accomplished more quickly than some have dared to dream. The "Report of the Committee on the Home Base" at the World Missionary Conference at Edinburgh in 1910, a committee composed of the wisest of the missionary experts of the world, gave unanimous testimony that the church has resources of money and of men, which, by the blessing of God, are sufficient for the speedy evangelization of the whole world.

The thesis of Dr. Pierson's great missionary address to the students at Mt. Hermon in 1886, when the student volunteer Movement had its birth, was, "All should go and go to all". That truth, that challenge, is ringing through the student world everywhere with great power, leading men to shape their lives with this, the greatest work in the world, plainly before them. This is a mighty blessing to the more than a thousand institutions for higher education in our land, the institutions where the leaders of thought for the America of to-morrow are being fashioned.

Foreign Missions the Great help to Church Unity,

Third. Foreign missions, more than any other single cause, are bringing the various Protestant denominations in America together. We do not forget the help given in this direction by Young Men's Christian Associations, by Christian Endeavor Societies, and the various other agencies which represent the churches at work. But I believe that no efforts on the part of these various movements have had such influence as the missionary work abroad. Ecclesiatical divisions in America are not only reducing the power of the church, but are leading to a wicked waste of money, men and energy.

United church and missionary work is not an impossible dream. On the contarary, it is in harmony with the work of our day in the business world. Such business is carried on by international agreements as to sanitary service, protection of copyrights, patents and trade-marks, extradition agreements, and protection against cattle disease. There are over one hundred and fifty international associations and over thirty-five international unions of which nations are members. These have their conventions and congresses for practical work. All the economic, technical, and scientific interests of the world are organising for greater service and activity. We had in Boston last September what was in some respects the greatest business meeting that the world has ever seen, the International Congress of Chambers of Commerce. The 767 delegates present represented 54 nations and 314 commercial bodies. Well may we ask, is it possible to bring business interests everywhere together and not the church?

At the Edinburgh Conference hardly any words spoken were received with such loud applause as those of a missionary from Western China who told us that the seven principal denominations had already come to an agreement by which members by letter could go from one communion to another. This is not yet wholly possible in America. He then added that they did not propose to stop there, or ever to rest until they had one united church for Western China. Three missions in Pekin are now at work upon a plan for a Chinese Christian Church. You have merged several denominations in the United Church of South India. Eight denominations in Japan are working together shoulder to shoulder with a common hymnbook and a single volume of reports, and the closest co-operation in all denominational and evangelistic methods. Korea gives us a wonderful illustration of the growing spirit of comity among churches. The territory has been subdivided so that competition and overlapping are practically eliminated. In doing this the different denominations have exchanged converts. One denomination gave up about 12,000 of their own church members and received as many of other communions in exchange. At the 75th anniversary of the Zulu Mission of the American Board in South Africa, twenty denominations united under the leadership of that Board's missionaries. They voted to have in the future an Advisory Council, and to avoid as far as possible all overlapping of the work; the field and the work of each was to be respected by all.

It is this great united work which you are doing in India and which others are doing in China and Japan that is stirring our churches in America not only to examine themselves, but to confess their sins and to take steps leading to action. Our confession should not be superficial, but should at any cost lead us to abandon our past errors and to work together in the spirit of Christ. Our diversities and our differences should be put aside as we get a new vision of the world's need and of our Christ. Let the new word be, "Each for all and all for each."

Let us at home and you here pray as never before that all barriers may be removed, that we may be conscious of our own needs, and that the Holy Spirit, who alone can show some of us our meanness and selfishness and narrowness, may give such a revelation of the passion of Christ that we shall be ashamed to think and live apart in His Kingdom.

"Together" is the great word of the twentieth century. In the past each denomination has too often thought of its own selfish interests, and we have divided up into different camps. In this second century of missions, let our ideal no longer be the building up of denominations, but of the Kingdom of God; let us forget our sectarian tags. The church as a whole has wasted much of its influence and strength in profitless discussion. May we all gather together as never before

around the Cross, that the voice of controversy may be hushed, and that we may hear more distinctly the cry of humanity and the voice of God. May the Master continue to lead you on to be our example and to help us answer his prayer for his people "that they may be one."

Foreign Missions a Mighty Force for World Peace.

Fourth. The work of foreign missions is one of the greatest of the forces which are bringing the whole world together and leading ultimately to universal peace and good will. We all recognize how the work of our missionaries is being hindered by the preparations which Christian nations are constantly making for possible future wars. All this is sapping the life of the nations, is crippling their ability to exercise their largest influence for humanity, and is thus obstructing missionary progress. Against this the great moral forces of the world are being banded together in a great world movement of what has been called "War against War." We all know the hatreds created by the wars of the past ; we know the unholy ambition and the unrest that prevail everywhere because of the war camps of the world ; we know the enormous expenditures of the present armed peace. Nearly 4,000,000 men are under arms in Europe at an average expense which amounts to 51,000 lakhs which is draining the very life of the nations. A great French economist figures that the maintenance of Europe's armed peace footing in the last twenty-five years has cost approximately 870,000 lakhs, has involved an increase in the public debt of the European States of from 750,000 lakhs to 900,000 lakhs, and has constantly excluded from productive industry 195,000 officers and 3,800,000 men. The Secretary of State of the United States, has proposed peace treaties with all nations, by the terms of which controversies that cannot be adjusted otherwise may be referred to a disinterested international tribunal. Over twenty-five nations have already indicated their desire to consider this proposition, which, if carried out, will practically insure peace and justice between the United States and all the great nations of the world.

In this great effort to secure the settlement of difficulties among the nations by arbitration, our missionary interests have had a large place ; every missionary is a messenger of the Prince of Peace. The Christian students of every nation, through the World Student Christian Federation, are helping to bind these nations together. Scholarship is almost of necessity international ; it recognizes no barriers. There are 79,000 Christian Endeavour Societies with 4,000,000 members pledged to this work of peace among the nations.

The world is beginning to recognise the debt which diplomacy owes to our missionaries. Hon. John W. Foster, a former Secretary of

State of the United States and probably our greatest living diplomat, has declared that "up to the middle of the last century the Christian missionaries were an absolute necessity to diplomatic intercourse." With their knowledge of languages they have made possible communication between the representatives of the nations. Many of our missionaries have for a time taken positions of high trust in the diplomatic service, and thus helped to remove obstacles and bind the nations together. It is the missionary who has been teaching the Fatherhood of God and the brotherhood of man ; it is the missionary who has taught that God has made of one blood all the nations of the earth, that every man is a brother of every other man, that all alike have been made in God's image ; it is the missionary who has been teaching everywhere that the mightiest power in the world to-day is not force, nor ambition, nor fear but love. Write it large, LOVE ; and the mightiest expression of that love was on the cross.

It is splendid to see how the *commercial interests of the world* are also coming to promote this movement for world peace, which will help to bring in the Kingdom of God. The arbitration treaties which President Taft suggested were endorsed by about two hundred boards of trade and chambers of commerce in the United States which represented cities containing 20,000,000 people. At the Fifth International Congress of Chambers of Commerce above referred to, the question of arbitration was given large place by both the foreign and the American delegates, as the most important question for them to consider. They fully recognized that all business and financial interests are thrown into chaos by anything which interrupts the peace of the world. It was, therefore, a great moment when under the leadership of the President of the Congress, M. Canon-Legrand, the resolution which he had drawn covering the whole field of international arbitration was passed with the greatest enthusiasm. The members of the Congress sprang to their feet, some stood on chairs and waved their hats. Few scenes in human history have ever been more significant, for it was the great message of the commercial leaders of fifty-four nations to the governments of the whole world.

It is equally true that the great *labor interests of the world* are tremendously interested in this subject ; they recognize that in the case of war they suffer the most because of the interference with business and the lack of work. The working classes of Europe have done much in recent years to preserve the peace of Europe.

Three Great World Movements.

Turning now from the past and facing the future, we are impressed by the fact that this is a critical hour in the world's history. Yet it is a time of great world movements which are full of promise for the advancement of the Kingdom of

God. Let me speak briefly of three. The first, already alluded to, looks towards the *closer union* of various branches of the Christian Church. The outlook for this has never been so bright as now. As we have already seen, the union of work in the foreign field is showing what is possible in Great Britain and America. A united church, which could everywhere work together for Christ and humanity, would wield double the present power of a divided church.

The second movement is that of the *Continuation Committee of the Edinburgh Conference*, which, under the leadership of Dr. John R. Mott, is making a scientific study of the whole mission field. It has already held meetings here, and you have recently appointed, I believe, a similar committee for India, which will work in harmony with the general committee. There is a growing feeling that the churches' gifts of money and life are pitiably small in proportion to the greatness of their wealth and opportunity. It is hoped that the Continuation Committee will ultimately be able to propose such a plan for furnishing the necessary money and workers as shall make it possible to plant the Cross of Christ everywhere in this generation. This will be the challenge of the world to our united churches.

But back of these and before these and as a basis of these there is a third movement, to which I have alluded. In order that there may be a united church, and that there may be this oneness of purpose, we need at once to remove all national hatreds and jealousies, *by providing for the settlement of every international dispute by arbitration.* Then great standing armies and navies could be abolished, except as they might be necessary for police service. Certainly every missionary enterprise in the world will halt and hesitate until this is done. For a century now our missionaries have been blazing the path to make this possible. God grant that their efforts may lead to a speedy triumph.

A Closer Co-Operation with the Indian Churches.

Finally, we turn to the more specifically missionary problems of the future. As we enter the second century of modern missions, we shall certainly *recognize more and more the greatness of the work which has been done by our partners and allies here in India and in all our mission fields.* Think again of the contrast. A hundred years ago dense darkness in many places: to-day how the light that shines from the cross is turning that darkness into day! Churches have been built, colleges established, schools opened, hospitals erected, Christian homes set up. Men and women from American firesides are here, surrounded by Indian workers who are equally brave and true, and who have caught the vision of the risen Lord. Ninety years ago, when the first America missionaries went to Hawaii, they found a people so degraded that they almost wondered

if these Hawaiians were human. Fifty years ago the people in these same islands were so far Christianized that they were sending missionaries to others. It is a matter of interest to know that the Central Union Church of Honolulu has to-day 1,109 members and is supporting five foreign missionaries, three in Micronesia and two in Pekin. The home expenses of that church last year were over Rs. 52,000, but it gave for missionary work three times that amount or nearly Rs. 160,000. Such figures speak for themselves. You in India have also begun to send the gospel to those in greater need. We count it the highest honor to be in partnership with you. There is nothing in history to exceed the heroism of our missionaries, and the equal devotion and heroism of those who have given up their old religious beliefs and have accepted Jesus Christ as Master and Lord. We know something of what it has cost to those who have not hesitated to give up home and friends, and sometimes even life itself for the Christ whom they love. It is a record of hardships, perils and self-denials of which the world is not worthy. On this centenary occasion we would pay to you, missionaries and members of the Indian Church, our tribute of grateful affection. We love you for what you are; we love you for what you have done; we love you for the courage and faith with which you face the future. We will try to work closely with you as brothers in the years to come; your work shall be our work. You are laying the foundations deep and strong for a great Christian India. Because it is Christ's work, the victory is sure, and to Him shall be all the glory. God bless you, our partners at the front, and make us worthy of you. God grant that we in America may be so faithful on our part that we shall not be ashamed to look you in the face on the morning of the Resurrection.

A closer Co-operation with other Missionary Boards.

For a hundred years we have been in some measure prosecuting missionary work in co-operation with other Christian organizations. We want the bond of union to become still closer and more comprehensive as we face the work of the new century. The principles first spoken by the Man of Galilee are coming to be more and more the guide of the nations. Christ is to be King in earth as in Heaven. We want to work in closest harmony and in fullest co-operations with our brethren of every name. Let us be the first to propose joint work, wherever possible. Minimizing our differences, let us present a common front against every form of evil. Let all our churches enter this second century of modern missions as one company of brothers.

We are on the threshold of a great movement that is to Christianize the nations. To accomplish this we should federate our work at home,

and federate all our missionary work abroad. This passion for redeeming humanity has been one of the greatest phenomena of this century, and it is based on love for a personal Christ. With courage faith, indomitable patience our missionaries have sought to Christianize the older nations of the world. What an absurdity is this effort, so the world used to say. It has learned better now. Yes, it is the same absurdity as when a little band of fishermen, inspired by their risen Lord, sought to Christianize the Roman Empire. Who triumphed then? Who will triumph now? God, God, who is back of it all.

AN APPRECIATION OF AMERICA'S CHRISTIAN SERVICE TO INDIA.

Address in the Bombay Town Hall, on Nov. 7, 1913.

On behalf of the Christian Community.

By Mr. Bapurao N. Athavle, B.A., LL.B., J.P.

I CONSIDER it a great privilege to have the honour of being invited on this occasion to express, on behalf of the Indian Christian community, our warm and sincere appreciation of the wonderful work which is being done by our brethren of the American Marathi Mission, with whom we are joyfully associating ourselves in celebrating the Centenary of the establishment of their work in this part of the country.

It would be difficult to estimate adequately the value of the manifold blessings which have been brought to this land of India by the various Christian missionary societies which are occupying the field, and among whom our brethren of the American Mission have been the first to begin their labours of love in the Presidency of Bombay. They have been the pioneers of education, that great character building force which has caused such remarkable fusion between the thoughts of the East and the West, and to their efforts in this direction may be traced the growing demand for education among the masses which our sympathetic rulers are cheerfully encouraging.

And as I am on this point I ask you to join with me in paying a warm tribute of praise to the American Marathi Mission for being the founders of female education. It was just 11 years after the arrival of Gordon Hall and Samuel Nott, in 1813, that the first school for girls was opened at Byculla under the care of a lady teacher named Gangabai, and the little stream which was dug out of the rock of superstition has continued to flow with increasing force and volume throughout the length and breadth of the country to such an extent that we now see women agitating for colleges and universities of their own.

Along with the educational activities they have carried on humanitarian and philanthropic undertakings in relieving the distress of

the poor and needy. They have spent enormous sums of money during the constantly recurring famines. We all remember the ship-load of corn which was sent to Bombay by the charitable people in America about sixteen years ago when the crops throughout the country had failed; and this was mainly due to the appeal for help made by our brethren, the American missionaries. The medical work which they organized has developed so wonderfully that we now see thousands of patients receiving kind and helpful attention in the numerous hospitals and dispensaries conducted by them. To them belongs the honour of being the pioneers of industrial education, preparing the men and women under their care to earn an honest livelihood by the labours of their own hands. They have thus brought to us all the elements of the forces which make for the building up of a robust, healthy and intelligent manliness.

Thankful as we are to them for these social and philanthropic services, we lift up our hearts with praise and thanksgiving to God for sending us through them the message of salvation which we cherish as the most precious gift of God, and we invite the angels on high to ring the bells of Heaven as we shout aloud Hosannas, and sing to the praise of our brethren the anthem,—"How lovely are the messengers that bring us the Gospel of peace."

In presenting this message to the peoples of this caste-ridden land the task has been very hard, and yet in the providence of God the Brahmin has been drawn down from his pinnacle of pride and the down-trodden outcaste has been lifted up from the mire and both have been made to sit together as brethren in heavenly places in Christ. Thus have been fulfilled the words of the prophet:—"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together." And to-day in this assembly we, the descendants of the proud Brahmin and of the poor outcastes, are uniting our voices in praise and thanksgiving to God. Behold, brethren, "what manner of love the Father hath bestowed upon us" that we, the descendants of those who in their feelings and sentiments towards each other were poles apart, should be united in one bond of love and fellowship to be called the sons and daughters of God!

For the most effective advancement of the message of peace and good-will the American Missionaries started the first vernacular printing Press, which after changing hands has given rise to the Nirnaya-sagar Press, the premier press for vernacular printing in Western India. They were the first to publish vernacular Christian literature and the Marathi hymnology, also portions of scripture in intelligent Marathi; working hand in hand with the Bible Society and the Tract Society, stimulating their labours in the propagation of the message of salvation.

The American Board of Foreign Missions has given us generations of the choicest sons and daughters of America through whom we have learnt to build our trust in God and godlike men and women. On this occasion the memory of Edward Hume, the saintly, godlike man, overwhelms us with emotion. Never shall I forget the face of Edward Hume as I saw him going about Byculla in the scorching heat of the sun, like as a hart panting for water brooks, in search of a doctor whom he wanted to attend on a poor Indian Christian who was seriously ill. As he spoke to me appealingly on that occasion I saw, for one moment, the Christ in him, and felt that I should fall down at his feet and worship him. Every year the veterans are falling. New graves are opened, and we offer our tribute of flowers to the memory of the dead on the closed graves. These flowers fade. But the flowers which we place on the grave of Edward Hume shall never fade. The place of the superintendent of the Marathi Mission in Bombay is filled, but the place of Edward Hume shall always remain vacant. We, the men and women of the present generation, praise God for enabling the American Board of Foreign Missions to give us Edward Hume to interpret to us the facts and realities of a Christian life by the sweetness and purity of his life and character.

Other missionary societies have occupied the field, but every one of them directly or indirectly has been indebted to the American Mission for its prominent Indian workers. It is, therefore, no flattery to say that the entire Indian Christian community in Western India owes an enormous debt of gratitude to the American Mission for what it has been, now is, and what in the providence of God it shall be, as a source of many blessings. We therefore joyfully congratulate them upon the results of a hundred years' labours and pray to God that He may use them for all ages to come for the advancement of His Kingdom here on earth and for the glory of His name.

INDIA'S APPRECIATION OF AMERICA'S INTEREST AND HELP.

Address in the Bombay Town Hall, on Nov. 7, 1913.

On behalf of the non-Christian Community.

By Mr. G. K. Devadhar, M.A., of the Servants of India Society.

THE fact of the celebration of the centenary of the important American Marathi Mission, that has laboured in our midst for full a hundred years, quickens the train of thought and carries our

mind back to the day when Christianity dawned in this land of religions. The various aspects in which this religion has been presented to the Indian mind during several centuries in the past, and particularly the new ideals and new ideas of life and service which the Protestant Christian Missions, during the past century, have brought to bear upon Indian thought, render its history full of instruction and inspiration, and it cannot be gainsaid that an abiding impression is left on the thoughts and ideas of the people about the great work achieved by Christianity in our country.

Whatever be the view which educated Indians may take about the Christian doctrine, they are full of admiration for the great and expanding educational net-work which Christian Missions have spread out in order to educate the youths of India, and to-day the Protestant Missions are giving instruction of various grades to over 6 lacs (600,000) of boys and girls in various kinds of institutions numbering about 15,000. So also the non-Protestant Missions are in their own way carrying on educational activity and are educating more than 2 lacs (200,000) of Indian boys and girls in 4,277 institutions. Besides this department of work, there are orphanages, industrial homes, homes for widows, rescue homes, reclamation work, and such other charitable activities carried on by over 300 institutions belonging to Protestant Missions and supporting more than 20,000 souls. There are 204 hospitals and 405 dispensaries that treated 3,046,647 patients during the last year. This stupendous work is possible because a large number of men and women, intellectual and highly cultured, with their hearts full of the consuming passion of human love and fired by the desire of sacrifice, come forth to devote their lives to the service of the Lord and the elevation of the backward, the down-trodden and the ignorant. More than 12 countries in the West have sent to India 5,200 European Missionaries, both men and women, the latter being 3,124, who are assisted by 38,458 Indian workers of both sexes, and annually lacs and lacs of rupees are spent on this levelling and leavening work of civilization by the people of the West. How can this be in vain? It is bound to produce a deep impression on the minds of the people of India. They are full of grateful recognition of the service rendered by their Christian brothers as the best form of serving God and man.

America is entitled, in this noble achievement of splendid educational, social and philanthropic results, to a large share of India's gratitude and appreciation. Her Missionaries landed as early as 1813, and as brave, sturdy soldiers had to fight against many odds. They largely concerned themselves with the education and elevation of the masses of India and have presented most inspiring ideals of social usefulness. To-day the number of American Missionaries in this country is 1,890, and in addition to this large number of devoted workers vast

amounts of money are annually sent by America to India for educational and other charitable activities in various directions. They have built up the character and the capacity of thousands of individuals and have materially contributed to the uplift of our masses. They have thus been in these fields our guides, friends and philosophers, and it is impossible to be unmindful of this debt of gratitude. I very well remember the occasion of the terrible famine of 1899-1900 when America showed her great sympathy with the sufferings of India by sending a large amount of money and grain, and when the ship lent by the American Government arrived in Bombay harbour, Dr. Pollen, the then Commissioner of Customs, said, "God did not send us rain, but He sent us grain." Thus there has been ample evidence of the generous sympathy and affections of the people of America towards India, and I can assure you, dear friends of America as well as of my country, that such acts bind us both by living bonds of love and fellowship. The informing speech which my friend, the senior Dr. Hume from Ahmednagar, has made, reviews the services done by American Missions in India; and the illuminating address delivered by the learned President of the American Board tells us how great changes have taken place in the intellectual and spiritual outlook of the young men and women of America. Those of us here who have had opportunities of visiting fields of Christian activities and have seen the work of American Missionaries at Bombay, Ahmednagar and other places in the south, and the hospital work of the American Presbyterian Mission at Miraj, will bear me out when I say that they have been great and useful instruments of educating Indian opinion in the methods of noble sacrifice and humanitarian service.

Christian Missions have played a large part in the great intellectual and spiritual evolution that has slowly gone on in this country during the past century, and they have been one of the potent factors that have produced modern India. In matters spiritual, leaving aside questions of doctrine and dogma, the intellectual and philosophic bent of the minds of our educated men has been brought into close touch with questions of deeper spirituality and higher humanity, and the result of this beneficent influence has been very encouraging and helpful in the direction of enabling youths of our country to see the better side of Christian civilization. They are now in a distinctly reverential mood of grateful appreciation of the work done by Christian Missionaries. The phrase "Missionary" is now definitely and willingly accepted to indicate a life-consecration in the interest of work carried on along right lines and done in a spirit of devotion, faith and sacrifice.

I have thus briefly indicated how highly we cherish the services of these Missions and how grateful we feel to countries like America and Great Britain for the valuable lessons we have learnt from their messengers of peace, love and service in the direction of organized

charity. These lessons are manifold. India has been brought into a very close brotherhood of nations based upon the principles of human sympathy and love of man; we have learnt how lives of men and women have to be dedicated in the service of God and Man, and how the possessions of this world are to be held as "trust" for the furtherance of human welfare. The Women Missionaries have, in no small degree, put before us models of true Christian charity, and Indian womanhood sufficiently educated will not be slow to imitate the religious and philanthropic zeal of her Christian sisters. The labours and the methods of Christian Missions have taught us how to organize charity and philanthropy so as to suit them to the changing conditions and to bring them in line with the spirit of the age; and lastly, we have been impressed with the liberal principles of this great religion and have learnt how to work out the religious, social and moral elevation of the people of this land in order to bring the highest religious thought and deed in this country on a level with the religious work of the West. If Western countries have to profit, as Dr. Capen said, by the sublimity of India's philosophy and spirituality, India has to learn from the West the practical and energetic methods of applying that philosophy and spirituality to the improvement of the lives of her millions. But that is only possible with the expanding basis of education, and let us all, Americans, Britishers, and Indians, unite our efforts to bring home to the people of this land the blessings of God's love and Man's duty to man. It is here that we can work hand in hand and glorify the name of God.

To you, my Christian brothers, I shall say one word. It is your proud privilege to have learnt from Christian Missionaries these sublime lessons and you can, therefore, join hands with your fellow countrymen, in the regeneration of our common motherland. The history of Christian Missions in India and elsewhere is a glorious record of self-sacrificing service rendered in the name of God for the up-building of man; and to my young countrymen, I shall ask only one question. Will you not learn to make similar sacrifices for the colossal work of the service of India which is awaiting your ministration? The watchword of the situation is *Service*, and those who have felt the force of the example of Christian Missionaries, I trust, will come forth to dedicate their lives to this God's work and answer the call. This is, in my opinion, the splendid monument which the Missionary institutions in India will have built up, and let those that have laboured in the field feel proud of the achievement. The heart of young India is throbbing with this new impulse and is ready to respond in its humble way to the call of service. When I told Dr. Capen how we had just begun to put into practice the lessons that we had learnt, he encouraged me by saying that Americans would gladly be present to celebrate the centenary of Missions started by young Indians for the service of their motherland.

CHAIRMAN'S ADDRESS AT THE TOWN HALL MEETING.

By Sir Henry E. E. Procter, Kt.

I REGARD it as a great honour and privilege to have been asked to preside at the meeting this afternoon and to be allowed to join in your celebration of the Centenary of the American Marathi Mission and also the Centenary of America's missionary connection with India.

I am particularly glad to do so as I have been personally acquainted for many years with many of your missionaries in Bombay and Ahmednagar and have a deep admiration and respect both for them and the excellent work they have carried on in this Presidency.

Such a celebration is indeed a matter of deep thankfulness to God, not only for your Mission but for the whole Christian Church, and as a member of the Church of England I am indeed glad to be here and to join in your thanksgiving.

In our Christian Church there are, it is true, many denominations, but in essentials I think we may truly say that we are "All one in Christ Jesus," and that we have a common object for co-operation in the spread of the Kingdom of God on this earth.

After the lucid and inspiring addresses which we have heard this afternoon giving such stirring and graphic accounts of the work carried on by the American Marathi Mission during the past 100 years, and showing how, under God's guidance, the work has developed and prospered, I hardly like to add anything more, especially as the hour is late, but I should just like to say two things; and the first is to express as a citizen of this country our deep indebtedness to the United States and Canada for the great help they have given to Christian work in this country during the past 100 years. Dr. Hume has told us that through his Board alone this country has received not less than three crores of rupees for Mission Work, and this gives us some idea of our indebtedness; but in addition to money we have to thank them for thousands of devoted men and women who have given up their lives so that the peoples of this land should share with them what they considered their most valued possession, "The knowledge of God and of His Son our Saviour Jesus Christ."

Democracy has been defined as "desiring nothing for oneself that was not granted to others on equal terms" and I think you will agree with me that these devoted missionaries have given the world an example of what true Christian democracy means.

I should also like to take this opportunity of expressing this country's indebtedness to America for the great help it has given in connection with the Young Men's Christian Association and Student work throughout India. Only those connected with the work know how great that help has been, but I can assure you from my own knowledge that the present flourishing state of the work,—and it is flourishing,—is very largely due, under God's guidance, to the help received from America in men and money.

The second matter I wish to refer to is the spread of Christianity in this country.

It seems to me that up till comparatively quite recently many Christian people did not properly realise that missionary work was an essential part of Christianity. But it is so, and if only all Christians would realise this it would make a great difference in the attitude now so often adopted towards missionary work. Mr. Farquhar in his new book, "The Crown of Hinduism," puts so well what I want to say that I cannot do better than quote his words. He says: "Whoever holds the Christian religion with conviction and intelligence necessarily looks forward to its becoming the cherished possession of every human being. Missionary work is the most vital activity of the faith. The Church must expand or perish of unbelief." These are strong words but I believe absolutely true ones. The Church is expanding and Christianity is spreading throughout the land at a pace which has been much accelerated during the last few years, as you well know, but may I give you the testimony of one well-known to you. I refer to Sir Narayan Chandavarkar, who, in an address given in Bombay in 1910, said these striking words:

"The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought," and he added those solemn words (I quote from memory): "And this is bound to go on as long as those who profess Christianity live up to their profession."

This is indeed true and it imposes a great responsibility on all Christians in India. As I heard it said recently, every European in India is a Missionary whether he likes it or not, and is either helping forward or hindering the cause of Christianity. The only way he can evade the responsibility is by leaving the country. I do hope that all of us Christians who are not actually engaged in Missionary work will realise and accept our responsibilities in this matter and do what we can to help forward the work of presenting Christianity to the peoples of this land both by our own lives and by sympathy and help towards those engaged in the work, and so take our share in the spread of the Kingdom of God throughout this great land of India.

FRATERNAL GREETINGS.

BOTH at Bombay and Ahmednagar prominent place was given to the meetings of fraternal greetings. The Bombay "fellowship meeting" occurred on the first night of the celebration. The chairman of the mission, Rev. Henry Fairbank, extended the welcome of the mission to its guests, and Mr. Buell that of the Christian community. President Capen responded on behalf of the Board, and delegates from all over India and from Burmah responded on behalf of their societies. Telegrams and letters and resolutions from individuals, Missions and Mission Boards, from government officials and ex-officials,—including Lord Willingdon, the present Governor of Bombay, and Lord Reay and Lord Lamington, two ex-Governors of Bombay, both of whom sent gifts to the Centenary Fund,—poured in upon the Mission. Although it is natural that American interest should be most prominent in these messages, yet it would have been impossible to differentiate by nationality the cordiality and warmth of the greetings received.

We greatly regret that limits of space make it impossible to print much of this interesting material. The message from the Governor of Bombay will be found in the introductory sketch, and the greetings of the President of the United States and of the Governor of Massachusetts form a part of President Capen's address at the Bombay Town Hall. We here add the letter of the American Consul at Bombay and a few of the messages by wire.

American Consulate,
Bombay, November 18, 1913.

THE AMERICAN MARATHI MISSION.

Dear Sirs:

I have followed with great interest the newspaper accounts of your successful centenary celebrations. It is most gratifying to all those who are interested in the good reputation of the United States of America, as a country where the Christian ideal of "Peace on earth, goodwill towards men" has a prominent place in our attitude towards foreign countries, to notice the splendid results which have followed the establishment of the American Marathi Mission in India. This work appears to have been characterised by a most unselfish and earnest spirit of devotion, and its uplifting influences have not been confined to religion alone, but seem to have made the people amongst whom you have worked more efficient in their daily work and better citizens generally of their respective communities.

My heartiest congratulations are extended to you on this auspicious occasion of your Centenary Anniversary.

Yours truly,
HENRY D. BAKER,
American Consul on Special Service
(temporarily in charge of the Consulate at Bombay).

"Continuation Committee rejoices completion first century American Missions in India; anticipates greater progress under God new century.—MOTT."

"Edwards Church Northampton a grandchild of Gordon Hall sends greetings to India's Mission Centenary.—IRVING MAURICE."

"United Church (New Haven) praises God for hundred years Christian missions in India; gives thanks for noble labors of its own members and sends them and brethren of Indian churches greetings in Christ. Gift from Church follows.—ROBERT DENISON."

The places of honour in the Bombay fellowship meeting were given to Rev. W. T. Armstrong, D.D., of the American Baptist Mission, and to Rev. H. C. Mabie, D.D., of the American Baptist Board, whose Judson Centenary in Burmah was immediately to follow our own, and was, indeed, almost a part of the same celebration.

Dr. Armstrong said in part: "You must reckon Burmah with the Marathi Mission as the fruit of the American Board. Judson was reared in a Congregational home and educated in Congregational schools. I have come two thousand miles, spending nearly a week in the journey, to bring you a message of fellowship from the Burmah Mission. God has blessed our work. The census record shows a total of 150,000 Christians. We have 25,000 pupils in our schools. Four fifths of our 900 churches are independent, and our Christians give about a lac (100,000) of rupees to the church every year."

Dr. Mabie said in part: "Our Baptist Society is your first-born child. Probably the American Board looked upon Judson's action in leaving its small band of workers as a terrible loss, but, in the providence of God, this loss was turned into a mighty gain. The Baptist churches in America were few and weak and at a low ebb when Judson's appeal reached them. It was that appeal which put new life and purpose into our denomination. We are now, not only one of the largest of the denominations at home, but at the foremost in foreign missions and in the movement toward fellowship with other Christian bodies."

In introducing Rev. D. H. Griswold, Ph.D., Chairman of the American Presbyterian Missions of India, the chairman reminded the audience that the American Board was at first as much Presbyterian as Congregationalist and that its missions had had the services of many Presbyterians. Dr. Griswold said that he brought the congratulations of the American Presbyterian Board and its three missions in India. He himself was converted through a Congregationalist, and a Congregational Sunday School teacher had shaped his life more than any other person outside his immediate family. At first, in a large country like India, each mission was isolated in its own field, being geographically divided from other missions. But, with the growth of the Christian community, our borders met. Things became different. Now the whole movement is toward co-operation. We serve the same Christ. We worship the same God. We expect the same gifts. We are growing together in spirit and in work.

Rev. J. A. Beattie, of the Arcot Mission, said in part: "Our mission is closely linked to the American Board. From 1832 to 1857 the Dutch Reformed Churches worked through the American Board; then we branched out. The best thing that you gave to us was the lesson of those twenty-five years of work. We now have a Christian community of 12,000, who raise a rupee apiece, or three rupees for each communicant, toward the church. We have colleges, a theological seminary, hospitals, industrial work, etc. Our Indian Church Board administers a fund of 40,000 rupees a year for village congregational work and schools. We form a part of the South India United Church with a membership of 100,000."

Rev. E. P. Rice, of the London Mission Society, brought the greetings of the societies of Great Britain. He called attention to the fact that the London Missionary Society, like the American Board, was at first inter-denominational, and became Congregational when the other denominations formed their own boards. But he did not stress this point. What, after all, are Congregationalism or Presbyterianism or other names compared with our oneness in Christ Jesus? World peace will come through such work as the missions of the two nations are doing. We are often like soldiers in a great battle who fight hard but know little of the real progress of the conflict. But when we meet on such an occasion as this we catch a glimpse of the whole and take courage.

Rev. R. B. Douglas spoke in part as follows: "I am here as the representative of the United Free Church Mission to rejoice with those that rejoice. From the first, the relation between the two missions has been exceptionally close. The early missionaries worked in the same field, toured in company, and looked on one another as brothers. From your mission we have received many of our best workers, and a large number of those who are now counted in the membership of our churches originally belonged to you. In all ways we are so much at

one that it it is hardly to be conceived that any union of the churches connected with the two missions, when it comes, will make the bond of Christian love stronger."

R. A. Adams, Esq., Secretary of the Bombay Auxiliary of the Bible Society, called attention to the remarkable fact that when Great Britain and America were at war 100 years ago, the British Bible Society and the American Mission were united in the work of Bible translation and dissemination. He presented a written message from the Bombay Auxiliary which was, in part, as follows :—

"We have great pleasure in uniting with other Missionary bodies in conveying our hearty congratulations and in sending this message of goodwill to you. We feel we have sepcial reason for thanksgiving, on account of the conspicuous service which your Missionaries have rendered through all the years of the century in all the departments of our work. In the Translation, Revision, Publication and Dissemination of the Word of God, your help to our work has at all times been invaluable. It is impossible to look into any annual report of our work without finding co-operation in one or other, or in all the departments of the life of this Auxiliary.

"As we look into the future, we are assured that the happy relations which have for so long subsisted between the Bible Society and the American Marathi Mission will continue, and that still more both will be used in the work of the Lord."

Frank Clark, Esq., Honorary President of the Bombay Tract and Book Society, spoke, in part, as follows :—

"It is very appropriate that this Society should offer its note of praise to God for the years that are past, for it owes much of its usefulness to the splendid work done in its behalf by missionaries of the American Marathi Mission. I have known of many from your mission whose names have been preserved as the authors of Marathi literature which, after many years, still has a mighty influence on the Indian mind. I think Mr. Shahu Daji Kukde, Mr. Vishnupant Karmarkar and Mr. Ramkrishnapant Modak were before my time, yet I have often heard them spoken of as men who gave splendid help to the Society. Again, we owe probably half the hymns in our present hymn book to Mr. Henry Ballantine. And I well remember the veteran, Dr. Fairbank, another hymn writer. Then in latter years I must mention Mr. Harding, the one who sought to harmonize Indian music for hymns ; Mrs. Bissell, whose books on the Women of the Bible have been a great influence for good among the women of this part of India ; Mr. Bruce of Satara and his work on the Marathi Bible Dictionary ; and Miss Bissell, who laboured so zealously on the Marathi Hymnal. And what can I say of Dr. Abbott and Mr. Sumantrao V. Karmarkar whose self-sacrificing labours for the Society are fresh in our memory ?

"Now we are looking forward as well as back, and I look for a great increase in usefulness to Christ's cause for both the Mission and the Society. Neither can do without the other, and the more help the Mission gives to the Society the more will they receive."

B. N. Athavale, Esq., LL.B., J.P., was the delegate of both the Bible and the Tract Society at the Ahmednagar meetings, and spoke in warm praise of the literary work of the Mission. He said that the work of the Bible Society had prospered largely through the Marathi Mission. He said that for 70 years the Secretaries of the Tract Society had been members of this mission, and that the larger books published by the Society, including the hymn book, and the smaller tracts as well, were largely the work of missionaries of this Mission.

Rev. John W. Youngson of the Church of Scotland Mission, Moderator of the Synod of Bombay and the Central Provinces of the Presbyterian Church in India, in presenting the message of the Synod called attention to the fact that it was, for the most part, the composition of one of their Indian ministers, the Rev. R. K. Bhaskare, who is an ordained missionary in Alibag, and was for two years lately concluded the Moderator of their Synod. Mr. Youngson likened the Marathi Mission to Moses when he led Israel to the border of the promised land, of whom it was said that, though he was 120 years old his eye was not dim nor his natural force abated. The message of the Synod was, in part, as follows :—

"We, the representatives appointed by the Synod to offer Congratulations to you, the American Marathi Mission, on your completion of a Century of Missionary Enterprise in Western India, do so with feelings of the deepest gratitude to the Lord and Master of the Church.

"Considering the success already gained by you in the midst of keen opposition and great difficulties, we cannot but say that the Lord has specially blessed your work. We rejoice with you that you have been so used of God in strengthening and developing the Indian Church as is manifest to-day from the number and character of the members in connection with your Mission, and we pray that by the blessing of Almighty God you will speedily have your desire fulfilled to see it independent of all but Indian resources for its support and further growth. We believe that the day is soon coming when India as a Nation will bless you."

Rev. D. A. Yardi, grandson of the first pastor of the American Mission Church, Bombay, and Rev. Canon D. L. Joshi, brought the greetings of the Church Missionary Society. Canon Joshi spoke, in part, as follows :—

"Seven years after the great men of the American Board made their entrance into this 'gate of India,' Rev. Mr. Kenny of the C.M.S. landed. All along the Missionaries and Indian Christians connected with these societies have worked cordially and harmoniously.

"We praise God for all the good and important work done by the American Mission during the last hundred years. It has left its distinct stamp on mission work generally in Western India. The Indians ingathered through your Mission comprise a large portion of the Christian fold. Hence we are aware of the great responsibility and problems your Missionaries and pastors have in the work of moulding the future of Indian Christianity. The great middle classes of the Maratha Country are still outside the pale of Christianity. May thousands of Christians, who have enjoyed the full benefits of Christianity under your fostering care, rise to the height of their privileges and evangelise their countrymen irrespective of caste and creed! May they long enjoy the primogeniture in the Christian Church of Western India by aspiring after all that is noblest and best that Christianity can impart!"

Rev. William H. Hannum of the American Presbyterian Mission spoke as the representative both of that mission and of the Presbyterian Synod. He reminded his hearers that the work of the Kolhapur Mission was started by the American Marathi Mission and that the Kolhapur Mission received many of its best workers from the Marathi Mission. He expressed his deepest interest in the movement toward Church Union between the Presbyterian and Congregational churches of Western India. He saw distinct signs of progress toward this end. He brought to the Marathi Mission heartfelt and affectionate greetings and wishes for closer union.

Rev. Shivramji Masoji, who represented the American Presbyterian Mission at the Ahmednagar celebration, spoke of the work of R. G. Wilder at Kolhapur, first as the missionary of the Marathi Mission, then as an independent worker and, afterwards, under the American Presbyterian Board. He referred to the workers who had gone from the Marathi Mission to the Kolhapur Mission, he himself being one of them, and concluded by saying, "Our mission is most grateful to you for your past and present valuable help, and heartily rejoices with you at this time of your Centenary Celebrations."

Rev. W. E. Hitchcock of the American Board's Ceylon Mission said, in part: "It gives me much pleasure to bring you the greetings of the Ceylon Mission, the next younger sister in the family of our American Board. Perhaps you do not all know how close the connection between these two Missions was at the beginning. On the 7th of September of this year we had, in many of our Churches, special services in commemoration of the Centennial of the landing in Jaffna of Rev. Samuel Newell. When they were not allowed to remain in Calcutta, the Newells went to Mauritius. But when he had lost both wife and child within a few weeks, Newell thought it best to join his friends, Hall and Nott, here, instead of attempting to work alone there. He sailed to Ceylon and hearing that Jaffna, in the north of the island, was a

favourable place for a Mission, he went there and found the people friendly. He sent to the Board an account of his visit, and because of his representations the Board decided to send its next missionaries there. Thus three years latter, in 1816, the Ceylon Mission was begun ; this oldest Mission having, as it were, selected the field and provided for the coming of its younger sister.

"In our Mission the educational work was early made prominent and has continued so. You have had several young men, educated in our schools, as your helpers, thus forming another connecting link between the Missions ; and I rejoice to know that they have been highly valued by you and have served faithfully.

Rev. E. P. Holton of the Madura Mission said, in part : "The fifth daughter of the American Board sends to the oldest her greetings and congratulations. We have much in common with you. Our 79 years have brought us the same hindrances, the same discouragements and the same rewards and encouragements. We have been shocked and numbed by the cholera's swift visitation. We have witnessed the persecution of God's chosen ones ; we have been saddened by the sudden ensnaring of those whom we have loved and trusted. We, too, have seen that miracle of grace, the Brahman clothed in humility, accepting the Christ as his Master and Lord, and the professional beggar and devil-dancer, like the Ephesians of old, forsaking the old and popular way for the new and holy. The School, the Hospital and the Press, with us as with you, have been the means blessed by God to extend His Kingdom and establish His Church, and, like you, we have thanked God and taken courage from the Communion of Saints, the goodly fellowship of godly pastors, consecrated, loyal, zealous catechists, Biblewomen, school masters and mistresses, and the laity on whom rests the stability of the church.

"Our personal relations with you have been cordial and intimate. How many of us have enjoyed your hospitality when we have entered or departed from this great portal of the Empire ! How sympathetically you have welcomed the coming, and sped the parting guest ! It has been our privilege to welcome many of you to the uplift and recreation of our beautiful Palni Hills.

"The blessing of the Lord be with you ;
We bless you in the name of the Lord".

Rev. W. W. Bruere and Rev. H. W. Stephens presented a message of fellowship from the Bishops of the Methodist Episcopal Church for Southern Asia. This letter expressed appreciation of the work of the Marathi Mission, gratitude for its help in their work and desire for close co-operation in our common task.

Mr. Stephens spoke in warmest terms of appreciation of the sympathy and help extended by the American Marathi Mission to the Methodist Mission when it first came to Western India, when it was

looked at with suspicion by some, and of the inestimable gifts which we had given them in the sainted Rev. George Bowen, as well as in many of their Indian workers.

Rev. G. V. Brown, Ph.D., of the Christian Missionary Society, expressed gratitude to the Marathi Mission for lessons in mission method and for workers. He dwelt at some length on the service of the Marathi Mission through its leadership in the Christian Endeavor Movement, in which it has shown the greatest activity. He paid a tribute to the leadership in this line of the late Rev. S. V. Karmarker and expressed the gratitude of the Society to one in this mission who is now furnishing C. E. Notes which are translated for use by Christian Endeavor Societies into seven or eight languages.

Rev. P. E. Eicher of the Christian and Missionary Alliance, who began by saying that his mission was about to pass the quarter century mark, expressed gratitude to the Marathi Mission for the inspiration of its history, for its gifts to his own mission of Christian workers and for its conspicious work on the Marathi hymn book and in Bible translation.

Rev. A. J. Reynell, General Superintendent of the Wesleyan Church, Bombay and Punjab Districts, in his message of greeting called to mind the courtesies extended by one of the early Marathi Missionaries, Samuel Newell, to the four first Wesleyan missionaries who landed in Bombay, and expressed great regret that distance and pressure of work made it impossible for him to be present at the celebration.

OUTLINE OF THE SCENES OF THE PAGEANT

given on Nov. 8 on the lawn of the Bombay Church of the Marathi Mission, before a crowded and appreciative audience.

Pageant of Twelve Acted Scenes, Representing Episodes in Missionary History and Work.

THE PAGEANT OPENS WITH THE AUDIENCE RISING AND SINGING:

"The morning light is breaking."

The Beginnings in America.

EPISODE 1.—*(a) The Haystack Meeting:*—Five college students in America while out walking are overtaken by a heavy rain storm and run for shelter to a near-by haystack. Here the conversation turns to God's goodness and His love for all the world, and the question arises in the minds of the young men, "Why should we keep this knowledge to ourselves? Is it not our duty to let every people and nation know of it?" Consequently these five men pledge themselves to go as foreign missionaries to preach the Gospel, but it is only after several years of hard, earnest labour that they are able to convince their fellow-countrymen of the great value of their proposition. This meeting is known in the history of missions as the famous "Haystack Meeting," and it resulted later in the organization of the American Board of Commissioners for Foreign Missions.

(b) The Communion Service:—This scene represents the Communion Service at Salem, Mass., where in 1813 these five young men were dedicated to foreign missionary work. Those were the first missionaries sent out from America to India.

The Beginning in India.

EPISODE 2.—The missionaries have several times been forbidden to stay in India, but finally they land in Bombay. They are represented as trying to preach to a company of Hindus on the way to the temple, and the disturbance caused by their interference brings them before the English police magistrate who has been searching for them. Just as he is about to deport them, a document arrives from Government, which sanctions the missionaries staying and working in India.

Gordon Hall and His Work.

Episode 3.—This scene represents Gordon Hall in his last tour as he went about preaching and distributing books and medicines to the sick and distressed people of cholera-stricken villages. Here he himself caught the dread disease, but even in his last hours he gathered the people around him to tell them that he was going to Christ.

An Old-time Brahman School.

Episode 4.—The boys by themselves do their writing and reading while the teacher puuishes late scholars and receives the offerings brought by a new pupil. Suddenly the teacher is seized with a fit of coughing caused by "pan supari" which one of the boys has prepared for him and the whole school is in an uproar. When peace is restored the pupils sing the multiplication table, and are stopped by a missionary stranger, who comes in to teach them of Christ's Love.

Scenes from Common Life

Episode 5.—*(a) A little girl of 8 years married to a man 70 years of age:*—The aged wooer with a bag of money goes to the father of the girl and offers the money to induce him to give his daughter in marriage to him. The little girl learns with horror that she is to be wedded to the old man, and runs away from her parents to seek the missionary "saheb" to protect her from the calamity. Under the Hindu Laws of Marriage the missionary is unable to render the help sought by the girl so that he is helpless to protect or give shelter to her, but has to deliver the little girl back to her parents who came to mob the missionary's house.

The girl is wedded but becomes a widow soon. They shave off the hair from her head and plunge her into life-long widowhood.

(b) Inquirers after Christianity:—Two Hindu young men visit the missionary at his bungalow. This they did many a time secretly. They do it now, when the missionary receives them kindly, preaches to them and presents them each with a copy of the Gospel. The relatives of the young men come to know of the visits and mob the missionary's house to take the young inquirers away from the "Padri Saheb." The young men refuse to go back and express their desire to become Christians. The relatives, becoming furious, attack the young men and the missionary. The uproar brings a policeman to the spot who with great difficulty breaks up the crowd and takes the case to the magistrate. The young men, being over 21 years of age, are given the freedom to do what they like.

(c) Water Trouble at the Well:—Three Hindu women drawing water at the well see two Christian women coming for water. They prevent the Christians from drawing water from the well. Two others who follow the Christian women actually pick a quarrel and shower the

Christian women with abuse. One of the Hindu women brings a broken earthen pot and heightens the quarrel with a charge that the Christian women broke the pot. The policeman appearing on the scene puts down the quarrel.

(*d*) *Measuring the length.*—This superstitious woman believes her recovery from her last illness was due to the favour of Ambabai, the goddess, and in fulfilment of the vow is now going through the ordeal called "Dandavat" or measuring the length.

Famine Relief.

Episode 6.—The famine in Western India was so intense that in whole villages starved inhabitants used to gather in front of missionaries' houses to grab their share of grain and food which was distributed every day. The weakest had no chance whatever, until the system of separating the stronger from the weaker was instituted. Later those who were able to work were given an opportunity to earn a few pice, and thousands of orphaned children were placed in mission schools.

Medical Work.

Episode 7.—While a fever patient is being brought in from a village, the friends and relatives call in the aid of necromancers who hope to cure the patient by sprinkling pepper in his eyes, by burning chilies, and by touching him with a red-hot iron. This is all for the purpose of driving out the devil who is causing sickness. The Biblewoman then comes and, after some conversation, directs them to the Mission dispensary, where the hospital nurse applies the simple remedies of fresh water and hygienic surroundings. The friends and relatives are then persuaded to leave the patient in the hands of the missionary doctor.

Bible Women's Work.

Episode 8.—The missionary and her Biblewomen talk and sing to the village women as they work, about the Saviour who loves them. They listen eagerly until they are driven away by their husbands.

The Modern Kindergarten.

Episode 9.—In gay contrast to the old Brahman School, these happy children flit through their greetings and motion songs which have been taught them by teachers from the mission kindergarten training school.

Work among the Blind.

Episode 10.—Blind children from the mission school come in singing one of their favorite hymns, and display their cane-work and bead industries. All of them are taught to read the Bible and to do some hand work.

Episode 11.—Here are represented the various ways in which music is used:

(a) This character is called "Vasudeva". These Vasudevas visit the homes of the people in the villages in the morning and demand a share of money or food. The superstitious Hindus devoutly respect their claims.

Indian Music.

(b) This character is called "Kinariwala". The name is given after the small fiddle-like thing he uses in singing. He generally sings the praise of the king "Gopichand," known in the Hindu mythology as the one who relinquished his throne to become a "Sanyashi"—a sage.

(c) These are called "Fakirs" or the Mohamedan sages who go about singing the praises of God, and thus collect the means for their subsistence. The Hindus also respect the fakirs and extend to them their charity reverently.

(d) This band is the concert party of the country. The people are called "Tamasgirs." Weddings, Jatras, Religious festivals and other occasions of merriment cannot do without these. The villagers especially value their performances very much.

(e) This band is called "Bhajani mela." Religious Hindus form such bands and sing devotional songs with musical instruments. "Tal" or the cymbals are the chief musical instruments used by the singers. This band is much in demand at the celebrations of religious festivals. They sing Bhajans at funeral processions also.

(f) This band is called "Sangit mela" or orchestra. The educated communities have made improvements in the "Bhajani mela" and have formed this variety to suit their requirements. This arrangement, of course, is more orderly, less noisy, and quite decent. The Christian community have adopted this form of modified Bhajan for their services of songs and other musical entertainments. The present scene is a sample.

EPISODE 12.—A group of fifty boys and girls form two stars and then, joined by fifty more representing the 100 years of missionary labor, they sing:—

Recessional.

Oh Sion, haste, thy mission high fulfilling,
To tell to all the world that God is light,
That He Who made all nations is not willing,
One soul should perish lost in shade of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus' redemption and release.

The audience then joins in, and the pageant is ended.

Proclaim to every people, tongue and nation,
That God in whom they live and move is Love.
Tell how he stooped to save his lost creation
And died on earth that men might live above.
Publish glad tidings, tidings of peace,
Tidings of Jesus' redemption and release.

1000 CHRISTENS IN THE FIRST CHURCH, AHMEDNAGAR, AT THE "SERVICE OF OFFERINGS."

THE SERVICE OF OFFERINGS.

THE "Service of Offerings," both at Bombay and at Ahmednagar, was an inspiring occasion. In Ahmednagar it formed the climax of the whole celebration and was marked by utmost enthusiasm. We give a very poor picture—the best that we could secure—of this stirring scene, with its banners and its crowds, packed into the great Nagar Church. A description of this meeting was given in the "*Times of India*" and we have reproduced it on pages 16-17 of this report.

The central figure at both the Bombay and the Ahmednagar service of offerings was the energetic and efficient treasurer, Mr. T. Buell, whose one main thought and desire for over a year has been to secure a worthy Centenary Thank Offering. His joy and enthusiasm over the result were contagious. Perhaps there was nothing said during all the celebration more significant than his few stirring words. He told how famine conditions over most of our mission area had so weakened the power to give of our Christian community that people told him that the fund could not go beyond five thousand rupees. When the five thousand rupee limit was reached and passed, people set ten thousand as the very utmost that optimism could expect. Then he pointed with pride to the figures of giving which the representatives of the different districts had, one by one, brought forward and hung before the audience, making a total of about fourteen thousand rupees already secured. Reliable pledges for almost four thousand more remained to be collected, and Mr. Buell declared that it was now within the limits of reasonable hope that the fund should reach the twenty thousand mark. He said in ringing tones that his experiences of the year had convinced him that our churches could and would give to the work of the Lord more liberally than any one had ever yet dared to hope, and that the ideal which we had set before us of making all our churches independent of funds from America was one which we could easily realize, if every one did his part.

Others also gave stirring addresses at these services of offerings President Capen's brief words, having back of them, as they did, the eloquence of his noble example, made a profound impression. He developed as his theme the thought that the earnest Christian giver no longer asks himself, "how much of my money should I give to the Lord?" but, "how much of what the Lord has given me ought I to keep for myself?"

The summary of the Treasurer's Report is as follows:—

Centenary Thank Offering.

	Rs.	A.	P.
Bombay - - - - - - -	4110	1	7
Ahmednagar - - - - -	2155	13	3

	Rs.	A.	P.
Sholapur and Barsi	1644	10	0
Satara	1323	4	5
Wai	1213	0	0
Rahuri	539	14	0
Parner	463	11	3
Vadala	392	14	2
Kolgaon	193	0	0
Sirur	100	0	0
Jeur	69	0	0
* Other places in India	427	13	9
Great Britain	115	0	0
The United States	1419	15	0
Total already received	14,168	1	5

Reliable Pledges, not yet paid in

	Rs.	A.	P.			
Vadala	1612	3	10			
Ahmednagar	2134	0	0			
				3,746	3	10
Total receipts and reliable pledges				17,914	5	3

* Most of the gifts from "other places in India" were from Christians from this Mission now in Christian work in other missions, but part of them were from missionaries or Indians of other bodies whose only reason for giving was their sense of Christian fellowship in this Centenary.

SOME MEMORIAL GIFTS FOR THE CENTENARY FUND of the American Marathi Mission.

(These form a part of the Rs. 14,168-1-5 recorded above.)

	Rs.	A.	P.
The three Misses Graham, Bombay, in memory of their father, the late Mr. Thomas Graham, who was an attendant of the pioneer missionary, Rev. Gordon Hall, at his death near Nasik in 1825	500	0	0
Mrs. A. B. Miller and friends, America, in memory of 200 years of service in the American Marathi Mission rendered by her parents and other members of the Hume family, ($100)	304	15	0
Dr. Gurubai Karmarkar in memory of her husband, the late Rev. Sumantrao V. Karmarkar	100	0	0

	Rs.	A.	P.
Mrs. B. N. Athavle and Miss Malanbai Kukade, in memory of their father, the late Mr. Shahurao D. Kukade, for many years editor of the *Dnyanodaya* - - -	100	0	0
J. R. Gaikwad, Esq., Mamletdar, in memory of his father, the late Mr. Raoji A. Gaikwad - - - - -	100	0	0
Mr. George Biem and sisters, in memory of their father, the late Mr. Sawalyaram N. Satpute - - - - -	25	0	0
Mrs. S. N. Athavle, in memory of her father, the late Bhau Saheb Powar - - - - - - - - -	15	0	0

This Centenary Fund was entrusted to a body of carefully selected Indian Trustees, with Dr. R. A. Hume and Rev. William Hazen as additional advisory members. The Trustees have allotted the money now in the Fund as follows :

Rupees 10,000 to a Sustentation Fund for the support of pastors of weak Churches.

Rupees 1,000 to a Scholarship in a Higher Educational Fund, with the expectation of being able to assign more toward a second scholarship.

The balance, after these two assignments are made, to an Evangelistic Fund for work for non-Christians.

Further gifts to the Fund are to be allotted according to the wish of the donor. Undesignated gifts will be allotted by the Trustees.

HISTORICAL ADDRESSES.

A Century of the American Marathi Mission.

By Rev. William Hazen, *Secretary of the Marathi Mission.*

I DO not propose to give you to-night a historical address, for time is too precious, and the main facts of the century's history you may read at your leisure in a little book which is among our Centenary publications. I wish simply to outline briefly the main periods of the century, and present some conclusions that have been borne in upon me during several months of study of the Mission's records.

The hundred years of this Mission's history may be divided into four periods of uneven length as follows :—

1.	The Foundation Period,	1813-1831 ; 18 years.
2.	The Period of Experiment,	1831-1854 ; 23 years.
3.	The Period of Reorganization,	1854-1881 ; 27 years.
4.	The Period of Institutions,	1881-1913 ; 32 years.

Let me describe these as briefly as I can.

1. The Foundation Period, 1813-1831.

The foundations were laid with toil and sacrifice. The first missionaries who came the long way from Boston to India had to meet with suspicion and win their way to a permanent establishment. In anxiety and suspense they made their way from Calcutta, where they were not allowed to stay, to Bombay, and in suspense they waited here while influential friends pleaded their cause with the Governor-General and the court of Directors.

Beginning their work in Bombay, the little band of three men and one woman was re-enforced by others, until during this period of 18 years, 13 men and 14 women had been appointed ; but of these 5 men and 3 women had died, and 9 had left the Mission ; so that there remained at the end of 1831 only 5 men and 5 women. The heaviest burden fell on the women and children. It is hard to think of the young lives that were snatched away in those 18 years. I have a list of 30 children born to the missionaries up to 1832, of whom 18 had died. The cemetery on Queen's Road, besides the grave of Samuel Newell, holds the dust of three children of the Graves family, two of the Bardwells, and probably two of the Halls. It is hard to think of the gentle Harriet Newell laying down her young life in loneliness in Mauritius, did we not know that the story of her

life and death has fired the heart of the womanhood of America in each generation since. There are gruesome tales that cling to many old buildings in India, of young mothers or young children buried beneath the foundations, that they might stand firmly. The foundations of this Mission were laid on *human lives.*

The foundations were laid broad and deep. While giving themselves devotedly to the preaching of the Gospel, the first missionaries established schools, translated the Bible, prepared books and tracts, printed them with their own hands, made long tours through the Konkan, and visited Mahabaleshvar and Nasik.

By 1820, they had 19 schools in Bombay, Salsette and the Konkan, with 1,050 pupils. In 1831, there were 34, with 1,300 pupils, of whom 300 were girls; for the missionaries were pioneers in female education, having opened the first school for girls in Western India by 1824.

They had translated and printed the whole New Testament twice before 1831, besides text books in astronomy, geography, language and arithmetic, and a number of religious tracts and books, numbering about 40 in all. The total number of pages they had printed amounted to over 10 million.

The foundations of the Indian church had been laid. Besides some Europeans and Indo-Britons, and one or two Americans, they had received Kadar Yar in 1819, Manoel Antonio in 1825, Uma Govind the chambhar (tanner) in 1827, and in 1830 and 1831 Dajiba Nilkanth the Parabhu, Moroba the Maratha, Babaji the Brahman, and Gopibai the Mahar woman. Descendants of Shem, Ham and Japheth, they said, from four quarters of the globe, gathered at the communion table.

All these labors, however, were but preparatory.

2. The Period of Experiment, 1831-1854.

The second period, from 1831 to 1854, I have called the Period of Experiment, because the Mission launched out in many directions, and some of its ventures failed, while others resulted in permanent work. In 1831, they made the first new venture, a band of 3 men and 2 women going to Ahmednagar and establishing the first Deccan station. Within three years they toured over all the country as far as Jalna in the northeast, on the south to Barsi and Sholapur, and southwest to Satara, Wai and Mahabaleshvar,—the whole of the territory now occupied by the Mission. The station at Malcolm Peth (Mahabaleshvar) was established in 1834, and Mr. Graves, who had returned to India a sick man, to lay down his life for India, spent 9 more years translating the Scriptures there, until he left those hills for the hills of God. Other stations were opened: Jalna, afterwards taken up by Dr. Narayan Sheshadri, and now conducted by our Scottish brethren ; Sirur, Bhingar, Satara,

and Kolhapur, now the center of the American Presbyterian Mission. Of these only Sirur and Satara are now stations of the Mission. At Ahmednagar, there came the splendid series of converts of higher castes, Haripant Khisti, Ramkrishnapant Modak, Marutirao Sangle, Ramji Bhor, Shaikh Daud, Sidoba Misal, Vishnupant Karmarkar, Shahurao Daji Kukde, Kasimbhai Dhalvani, Salvalyaram Satputi, and Lakshmanrao Mahatekar, most of them founders of families which are with us to-day or have gone out to serve the Lord in connection with other missions. But the very first converts were of the poor, the maimed, the halt and the blind, from the Poor Asylum which Dr. Graham handed over to the missionaries in 1831, which they carried on for years on what we even now know as the "Poor-house site" inside the Ahmednagar city wall.

And out in the district began the great work among the village people, and the coming of the Mahars and Mangs into the kingdom. Bhagoba Powar and his brother Yesuba, Yesuba Salve of Pimpalgaon, Shivaram of Sirur, Lakhiram Bawa of Ahmednagar and Harkuba of Panchegaon, were gosavis and gurus who brought the disciples who had washed their feet to sit at the feet of Christ. Bhagoba Kalokhe of Sirur was the first Mang convert, whose appearance in the church of Ahmednagar was the occasion of a considerable excitement.

As a result of the promising work for the village outcasts the outstation at Mahadev's Vadala, 40 miles north of Ahmednagar, was opened in 1845, and that at Nevasa in 1850. The work in the Godavari valley, which the Deputation of 1854 called "the Promised Land" as they viewed its fair plain from the heights at Imampur, from the first yielded rich results. While in the first decade at Ahmednagar only 21 persons were received, 177 were received from 1842 to 1854.

In this period, also, was the beginning of educational work at Ahmednagar, the old Seminary, precursor of the Theological Seminary and of the Normal School, being carried on for fifteen years, and the Girls' Boarding School established, which has now completed its 75th year.

3. The Period of Reorganization, 1854-1881.

The missionaries had labored for 40 years with varying success; they had made their experiments, some of which were successful, some not; they had gathered in Ahmednagar and its surroundings a number of converts. The time had now come for re-consideration of the basis, plan and scope of missionary effort. For this the Board sent out the Deputation of 1854, Dr. Rufus Anderson and Dr. A. C. Thompson. Much has been said since I have been in the Mission of the disastrous results following the work of this Deputation, but the conviction which has been born in me from study of all the documents bearing on its work, is that it compelled fresh attention to the fundamental

work of the missionary, that of witnessing for Christ, and that the great development of our Christian Community which took place in the 20 years following was the direct result of its insistence on this and urging that the missionary force be thrown out into the villages for evangelistic effort. We may deplore the loss resulting from the Mission's not being allowed for a season to engage in higher educational work; but let us thank God that a Christian community of 13,000 souls to-day is the result.

The 27 years from 1854 to 1881 were years of rapid growth in the Ahmednagar District. They saw the first beginnings of work in Sholapur in 1862, and the first fruits of the Mogalai a few years later. They saw the sorrows and struggles at Satara, the beginning in the Krishna Valley at Bhuinj, later removed to Wai. They saw the founding of some of our chief educational institutions, the Theological Seminary, the Normal School, the Bombay High School. They saw the organization of churches and the ordination of Indian pastors over them. They saw the establishment of the Aikya as an ecclesiastical body in 1864, and the noble and self-sacrificing efforts for self-support led by Vishnupant and Ramkrishnapant. They saw also the terrible famine of 1877, and the beginning of the Mission's work for the famine-stricken and for orphans, which has been so prominent in the past 15 years.

4. The Period of Institutions, 1881-1913.

The fourth period I have called the Period of Institutions, because in it the chief educational, industrial, medical, and other institutions have come strongly into prominence, and form the characteristic feature of the period. No extension of territory has taken place, but new work has been opened at Wai, and now in Barsi. The time and strength of missionaries have been largely absorbed in educational work. Our chief educational institutions, though founded before, have developed largely during this period. Each station and district has likewise built up its educational system with central boarding schools for boys and girls, fed by a large number of village schools. Industrial work was first begun by Mr. Winsor at Satara in 1875, and continued at Sirur from 1879. This work was begun in the Ahmednagar High School in 1892, and has since been developed there and at other stations. The medical work at Bombay, Sholapur, Rahuri, Ahmednagar and Wai, was all developed during this period.

The most striking event of these years was the famine, which covered the years from 1897 to 1902 and burdened the missionaries with the work of feeding the starving, clothing the naked, and caring for the widow and orphan. Over 3,000 destitute children at one time, perhaps over 5,000 in all, filled our boarding schools, and demanded care and training.

The great majority of these have already gone out into the world and taken their place in the Indian people ; they form a large part of the Christian Community of to-day and of the future.

Dr. Klopsch of New York sent over 12 lakhs of rupees and 200,000 bushels of corn ; the Committee of 100 in New York sent nearly 6 lakhs and the *Congregationalist* of Boston 3¾ lakhs. Not all of this was administered by this Mission. It is impossible to say just how much, but the total amount of money which our missionaries were privileged to use during this period for relief was immense, and the gifts received from America during the years since, for the care of destitute children, have been very large.

Summary.

The American Board has sent out 172 missionaries, men and women. Of these 48 have died in the harness, and a number of others soon after leaving the country. These missionaries have given a total of over 3000 years of service to the country, or an average of nearly 20 years each.

Three have served over 50 years, Dr. S. B. Fairbank, and Mrs. Mary E. Bissell, who have gone to their reward, and Mrs. Bruce, who is still with us, having completed her fiftieth year of service this present year. Thirty-three children of missionaries, of whom thirteen were also grandchildren of members of the Mission, have returned for service in the field. It is impossible to give the total number of Indian workers, but it may be estimated at 1000. Over 80 Indian ministers have served as pastors and evangelists.

The following figures show comparatively the progress of the century : —

	1813	1831	1854	1881	1912
Missionaries - - -	3	17	20	21	37
Indian Christian Workers -	0	2	25	175	529
Churches - - - -	0	1	3	24	60
Communicants - - -	0	4	about 175	1,340	7,699

The total Christian Community (1912) is 13,972, and there were added to the churches in 1912, 382 persons.

But what are figures to tell the tale of a century's deeds and achievements? The century's story is one of human life, and love, and service. It is a record of men and women, both American and Indian, who have poured out their lives for India.

Conclusion.

In conclusion, I have two things to say. The first of these is a word to the members of the American Board's Centenary Commission, Pres. Capen, Dr. Strong and Mr. Hall, and that is, to beseech you to appeal to the Board and the churches to keep our work manned and financed to the full. Time and time again in this century past, this Mission has been face to face with splendid oppor-

tunity, and has failed to meet it for lack of men and means. If I had time I could cite instance after instance of the beginning of promising work, to end in disappointment and failure. We are proud of the century's achievements, but are oppressed and burdened with the thought of "what might have been." Will you not summon the churches to prevent the possibility of such failure in future? And since I believe that the lack has been more often of men than of money, will you not appeal with a mighty voice to the young men and women of America, that they come over to help us in this work of the Lord?

And my other word is to my Indian brothers and sisters, and that word is this, that the century that is past *is yours*. Your fathers and mothers, your grandfathers and grandmothers, your predecessors in the church, labored hand in hand with the missionary, and in the final record of achievements, no one can say whether more was done by the American or by the Indian. And the supreme lesson of this century's story, for you Indian men and women of all our churches, for you children of the Mission, for you who had your inheritance of Christianity from this Mission and are now laboring nobly in other churches and missions, for you young men and women of this Bombay Church, for you, my boys and girls of our Bombay schools, the grand message of it all I can give in no better words than those of Gordon Hall, which you may read to-day in his own hand-writing: "Everything may be effected, by *exertion*, *exertion*, *exertion*, with the blessing of God."

A Century of the American Board in India.

By Rev. W. E. Strong, D.D., *Secretary of the American Board.*

BOMBAY represents the first place of work, in the first mission field, of the first American Foreign Missionary Society. The dawning mission vision and its new-born purpose in America is thus linked with India and Bombay.

The American Board was but two years old when it sent out this little group of missionaries to India. Small and feeble did the society look to the world at that day; even to its own friends and supporters. It had few members, little money; there was a good deal of doubt about it and some criticism. It was a tremendous venture on which to launch, to undertake responsibilities and to send its representatives to this land which seemed then so far off, strange and uncertain.

Our thoughts are being led back to-night to the founders of this mission, to Gordon Hall and the others who landed here one hundred years ago, without acquaintance, and to those who made the first break with the religious faith and social customs of their people and came out to endure the bitterest persecution. Let me suggest that we all have reason to think also of those who in the land across the sea then gave of their faith and love, their prayers and their money for the founding and maintaining of this mission. Certainly those of us who have the honor to stand as officers and representatives of the Board in America, comparing those times with these, are moved with a new sense of reverence for those pioneers of the American Board.

Think what their situation was:—As I have said, few in number and in the midst of a good deal of ridicule or criticism of the missionary venture; hearing seldom and irregularly from their mission field, and then so often news of the death or broken health of missionaries, or of the difficulties piled in their path, no converts being secured as year after year went by;—what a strain upon the founders' faith and devotion! You will remember that in the first twenty years of the mission, more missionaries died than there were converts made; the average term of missionary service was but little over five years. In 1826, 13 years after the first arrival, the mission was again reduced to two missionaries, so fatal was the climate to those who came. Think what a strain on the officers and agents of the Board, year after year seeking funds for its support; and on the Prudential Committee making appropriations to the up-keep of this mission, or on the churches listening to the call for more men and more money! In the first decade of the Board's history $100,000, half its total expenditures, were spent on its mission in India and Ceylon. It poured out its life on its first-born child. When the charter of 1833 laid all India open to missionary work, at once there was advance. First the Madura Mission was begun in the South; a few years after, the mission at Madras; later the Arcot mission was taken over from an English Society.

They stood the test, those men of the earliest years of the century;—that is the point I have to make;—that the American Board gave to India then, and has been giving during these years since with unremitting faith and loyalty. 364 missionaries during the century have been sent to its Indian missions, 172 to your own Marathi Mission, and money in like proportion, through this Board alone.

And it is to be remembered, as was remarked at the first meeting of this celebration that this Board is now but one of a host that are at work in this land. One after another they have come into being and into work until now in the United States and Canada there are more than forty such societies. I have myself corresponded

with forty-seven societies who are engaged in one and another form of missionary work in this country and though not all have made reply, the reports as received show these astounding figures :—

Twenty-seven societies reply reporting 1648 missionaries in the field to-day, 3287 from the beginning; annual appropriations of $2,211,697.40 ; total from beginning $51,790,535.22. If we make a conservative estimate for those not replying—chiefly the youngest and smallest societies—we may say that they have 1800 missionaries now on the field ; have had 3500 from the beginning ; that their annual appropriations reach the sum of two and one-half million dollars ; and the total appropriations from the beginning amount to at least sixty million dollars. These figures are for India proper, save that in one case, that of the American Baptist Foreign Missionary Society, Burma is also included.

We who are your guests from America at this celebration came to India by way of Egypt. And there we saw the Nile in flood, and that land upon which little rain falls—far less than you have here—was everywhere being watered by its stream. Year after year it does this ; pours itself down its long course to spread over the thirsty delta its life-giving water. It would be a boastful extravagance to compare the Nile's service to Egypt with the American Board's or even all America's missionary service to India. There are so many and so huge forces contributing to India's aid. Yet, as I think of these hundred years, during which this stream of blessing has flowed into India from America, bringing hospitals and schools and churches, bringing men and women with loving, sympathetic hearts to settle here and there in homes that are reservoirs of help to the people, I can but recall the way of that faithful river.

Not without thought, and of necessity, as water runs downhill, have this money and these missionaries come. Yet like the river without thought of return, without self-seeking, or for material advantage, has this vast stream of benevolence flowed in upon India.

And to what purpose ? High Nile means a fertile, fruit-bearing land. Its outflow is measured and justified by the results.

What of the gift of America, of this American Board through the century ? It has not been made for reward, yet we must ask, "Has it been justified ; what appears as result ?"

There are various measures, various tests that may be put. There is the test of numbers ; of thousands won to Christ, of churches organized. And numbers have their place as showing achievement. We glory in what numbers show here. If they are not so great as we could wish, if compared with the expenditure it is possible for the critic to remark the cost as being high, we note that they are increasing fast in these later years ; we recognize the terrific

obstacles in the way of the convert and we recall Henry Martyn's famous saying, "If I should see a Hindu truly converted to the faith of Jesus Christ, it would be more like the resurrection of a man from the dead than anything I have ever seen."

After all, the real measure of success, the test of the enterprise, is in the making of Christianity *naturalised* in India; so that it shall be no longer an exotic, nourished as in a hot bed by foreign gardeners, but growing in the soil of the land, watered and cultivated of its people, having life in itself, capable of growing larger and sturdier and more fruitful year by year.

That has been the aim and hope of the American Board in its work for India almost, if not quite, from the beginning.

When Dr. Anderson, the famous secretary of the Board midway of the century, visited India and counseled with the mission here, that upon which he laid utmost stress as the ideal was—to use his epochal phrase, cumbersome but inspiring—"a self-supporting, self-governing, self-propagating church", that is, an Indian church for India, which her sons and daughters shall maintain. More and more has that idea grown into consideration in the counsels of the Board; whatever makes for it in the news from the field is ever hailed with delight at the Board's offices and among the Board's constituency.

The rejoicing over this accomplished century is greatest in the assurances that despite poverty, famine and plague, you are pressing on to self-support in your churches and that you are raising up leaders of your own for church and school and community life. It is not easy to accomplish; it comes slowly; without show or shouting. But it is coming, and the new century has this for its great promise and expectation.

The American Board does not seek its own in India. It has not; it will not henceforth. It expects to decrease, while you increase. Its prestige, power, place are all subordinate to the growth of Indian Christianity and the upbuilding of the Indian Christian Church. If the changes involved are difficult and delicate, they are in order; they must be made. They cannot be impossible to those who learn of Christ: "Whosoever would be great among you shall be your minister; and whosoever would be first shall be servant of all."

In that spirit of sacrifice and service—the spirit of the Master who made us all brethren—the emerging of the Christian Church of India appears certain; in which shall be fulfilled yet more and more the devotion of these hundred years that are past and the work of the American Board in India.

May God hasten it in His time!

REMINISCENCES OF REV. GORDON HALL, PIONEER AMERICAN MISSIONARY IN INDIA.

By his Grandson, Rev. George A. Hall, of the American Board of Commissioners for Foreign Missions.

I THANK you for the honour you do me upon this occasion. I realise that it is not on account of any particular merit of my own but because of the name of my worthy grandfather, Gordon Hall. And because it is thus a tribute to his blessed memory, I appreciate it more deeply than I can possibly express. I need not remind you of the great significance which this celebration has for me. It is an unspeakable privilege to stand here to-day and participate in the exercises of this notable event. To this hour I have looked forward with the keenest anticipation. Words are inadequate to express the thoughts and feelings with which I meet and greet you.

For many years it has been a dream of my life that sometime, in the providence of God, I might be permitted to visit this land with which are associated so many precious memories. So much has India been on my mind and heart through the past years, so long have I pondered on the scenes in the missionary life of my grandfather, that I have come to have a feeling of personal attachment for India and her people, as if somehow my coming was not to a strange land but to a land already familiar to me. It seems as though I must have been here before and known you brethren in years gone by. It is something like the man returning to his ancestral home who feels again that touch with things and people which awakens the tenderest emotions. And in these words there is more truth than fancy. For a century ago my grandfather came to this India and began his chosen work. Here he lived and carried on his Mission. Here he died in the midst of his labors and in the prime of life. Here my own father was born.

I am sure you will pardon me if a personal note is given to much that I say; circumstances are such it is quite impossible for me to do otherwise. There would seem a lack of gratitude and due appreciation on my part, did I not make mention of the great personal debt I owe to this pioneer Missionary of the Board and to the Christian ideals for which he stood. I cannot enumerate the rich blessings that have come into my life and that of my family through the spiritual heritage passed down to us from this humble man of God. In the home of my youth, Gordon Hall the Missionary was a household name, greatly revered by all, and the story of his life in India, his spirit of faith, self-

sacrifice and unfailing devotion to the cause of Christ was one of the familiar lessons of our childhood which made a lasting impression upon us.

His mantle fell upon my father, a minister of the Gospel, who was a bold advocate of foreign Missions at a time when few among Christian people were at all interested in the cause. In our home, returned Missionaries were always welcome guests whom we delighted to honor. And as a minister of Christ and a member of the Prudential Committee of the Board, it has been a great joy to serve the same Board under which Gordon Hall enlisted as one of its first missionaries, and a high honor to have a small part in advancing the cause of the world's evangelization which is the glory of our Christianity to-day.

You do not expect from me at this time any detailed account of the life of Gordon Hall. Very brief mention of some of the outstanding facts of his life will suffice to impress us afresh with the character and work of the man and quicken in us a due sense of appreciation.

He was born of humble parentage in Tolland, Massachusetts, April 8th, 1794. As a boy he was an earnest student and in due time entered Williams College. In his junior year he was converted during a revival of religion which deeply stirred the life of the college. An eager seeker after the truth, he came under the influence of that noble soul, Samuel J. Mills, and his companions, who formed a group known as the Haystack Band. This band of young men, famous in our missionary annals, organized a society the object of which was to effect in the persons of its members a mission to the non-Christian nations. The constitution admitted none as members who were under any engagement which should be incompatible with going on such a mission. Each member pledged himself to hold himself in readiness to go on a foreign mission when and where duty might call. It is not definitely known that Gordon Hall joined this society, but he was in hearty sympathy with its purpose and carried out its spirit as seen in the subsequent events of his life.

He graduated from college with first honours and prepared for the Christian ministry at Andover Seminary where he enjoyed the comradeship of Mills, Rice, Judson and other kindred spirits. With them he became possessed of a desire to preach the gospel to peoples in foreign lands which grew into a flaming zeal.

Every attractive offer urged upon him to serve the church in America he declined, saying, "No, I must not settle in any parish in Christendom. There are others to minister here at home. God calls me to go hence. Woe is me if I preach not the gospel to them." Samuel Mills, writing to a friend said, "Gordon Hall was ordained and stamped a missionary by the sovereign hand of God."

Gordon Hall studied medicine in Boston and Philadelphia; was ordained in Salem, Mass., with four companions, February 6th, 1812,

and soon after with Rice and Nott sailed from Philadelphia, arriving at Calcutta August 8th.

And now trials were before them which must have tested their faith to the utmost. The door of opportunity now seemed closed. They were not to be allowed to remain in the country. And the story of the long delay which they suffered before a formal act of Parliament permitted them finally to settle in Bombay and carry on their work is full of thrilling interest. Placed under Government surveillance, they were arrested again and again after repeated attempts to escape from one place and another. Every step taken to begin their labors was opposed, not by the people, but by officials of the East India Company, and they were ordered out of the country.

But so firmly convinced were they of the divine call to preach the Gospel that they positively refused to obey. What Gordon Hall accomplished then, at the very outset of his mission, facing all opposition with a fortitude that refused to succumb and overcoming all difficulties in the way of his missionary undertaking, and what he effected by the masterly appeal presented to the Governor of Bombay which finally led to the establishment of this Mission on a firm basis, is, to my mind, one of the greatest achievements of his life. Had he accomplished nothing more, his missionary career would not have been in vain.

His mission, measured by years, was destined to be a short one. While on one of his preaching tours, administering medicine to the sick and distributing books and tracts, he was taken suddenly ill and died near Nasik, March 20th, 1826, at the age of 41.

When we think of the simple conditions existing then and compare them with the conditions surrounding us to-day with our wonderful inventions of steam and electricity and the like, and the means of rapid transit across the seas on great ocean liners equipped with all the devices of comfort and safety which modern science makes possible, what must it have meant for these men to leave home, friends and native land and embark on a frail sailing vessel for a voyage of months to an unknown and far distant land? It was a stupendous enterprise which common men would not have even dreamt of undertaking. But they were men of vision, faith, consecration, inspired by a noble purpose and willing to entrust their lives in the hands of God who had honoured them with so high a calling.

When Gordon Hall began his labors there was not an Indian Christian to welcome him and few among the people had even heard of Christ. And his work, so far as outward results are concerned, seems exceeding humble as compared with the magnificent work which we see to-day in the accomplishments of this Marathi Mission. His was the task of the pioneer who, by faith and patience, lays the foundations for others to build upon. There are no romantic adven-

tures, no marvellous achievements to recount. His lot was one of severe and continuous toil relieved by scarcely a gleam of success up to his death. And yet in the midst of all the difficulties and hardships that beset him he never seemed to lose faith in the final outcome. To him it was verily God's own work, and therefore that must prosper. He was content to sow the seed and leave results with God. Through every page of the journal of his daily activities runs the note of joy and thanksgiving to God for the great privilege given him of devoting his life to the salvation of his brethren. May we not believe that his spirit is with us now? And with what rejoicing must he behold the splendid results which have accrued through these many years from the small work which in the providence of God he was enabled to begin!

His life was circumscribed by limitations not easy for us to appreciate. And yet in two years he so mastered the Marathi language that he was able to preach the Gospel to the people in their own tongue, and, it is said, with remarkable power. Some years ago one wrote, "No missionary in Western India has ever been more respected among the Brahmans and higher classes for his discussions and pulpit discourses." He also translated a large part of the New Testament and prepared a harmony of the Gospels and many religious tracts. With regard to his influence upon the life of the church in America, Dr. Beach of Yale University says, "His letters to Andover Seminary students, and his tract, 'The Conversion of the World or the Claims of Six Hundred Millions,' were among the strongest influences in awakening America to her missionary obligations in the early part of the last century."

I have already alluded to the trials which beset him at the outset of his career in which he displayed that decision in purpose and execution which opened the way to missionary work. May I now briefly refer to one or two scenes in his life which, it seems to me, illustrate those qualities of character which mark him as a strong missionary of the Cross?

And first there comes before us that scene where he was called to separate from his family. His two surviving children were sickly, and in order to save their lives it was deemed necessary to take them to America. As the hour of parting approached, Mrs. Hall entreated her husband to accompany them. "Do you know what you ask?" he replied. "I am in good health. I am able to preach Christ to the perishing souls around me. Do you think I should leave my Master's work and go with you to America? Go, then, with our sick boys. I will remain and pray for you all and here labor in our Master's cause; and let us hope that God will bless the means used to preserve the lives of our dear children." "From that hour," says Mrs. Hall, "I ceased asking him to accompany us."

Few men are called to pass through such an experience. Had he yielded to the pleadings of wife and children and abandoned the work which at the time appeared, from every human point of view, so barren of results and so unpromising for the future, who would have thought of questioning the wisdom of his action? But to his mind there was only one thing for him to do, and, by much prayer, strength was given him to do it. And in so doing he not only made possible the continuous work of this mission, but gave an example of loving consecration to his Master for all his brethren in Christ to follow.

And then there is that closing scene in his life, ever memorable in the history of this Mission. I will not attempt to describe it. It is radiant with beauty. How generous with his life was this soldier of the faith! For days he had been with the sick and dying, ministering to the needs of both body and soul, freely pouring out his life in their behalf. And now, his supplies exhausted and weary from his labors, he is returning to replenish his stores and then go back to the help of the needy, when he is himself stricken down. May we not reverently use the words spoken of the Master, "He saved others, himself he could not save?" It was the conciousness of his close fellowship with Christ that filled his soul with joy in his dying hour. After eight hours of agony, with a fervent prayer on his lips for the two Indian lads with him, his loved ones in America, and the people of India, he exclaimed, "Glory to Thee, O God." Thus he died in the porch of a Hindu temple where he had secured shelter for the night, a victim of the dread disease from whose deadly ravages he did his best to save others.

Simple-hearted, single-minded, his devotion to the Master made him equal to any effort or any sacrifice. And who will say but that he departed in the very manner he himself would have chosen—in the midst of his labor—in the very act of ministering. For this is the spirit of God's servant.

SOME OF THE SERVICE OF AMERICAN CHRISTIAN MISSIONS TO INDIA.

By Rev. J. C. R. Ewing, D.D., LL.D., *Principal, Forman College, Lahore.*

As we speak to-day of the various Missionary Societies from America, the earliest of which began its labours in India in the year 1813, it is fitting that we gaze still further backward and recall the huge part contributed by Europe to the conditions in America which have made possible the American contribution to this country. We think

of Scotland, Ireland, England, Germany, Holland, and France. And we do not forget the *Mayflower* and the multitude of emigrants which it represented. In the Christian fathers and mothers who made their way from Europe across the western sea, we see abundant explanation of the growth and vigour of the early American Church as well as of its later zeal for the sending of the Christian Gospel forth to the nations of the world.

As we glance backward over the one hundred years which have elapsed since the missionary work of the American Board was begun in Hindustan, we feel justified in applying to this period the words used by Alfred Russell Wallace in describing the nineteenth century, when he called it "The Wonderful Century,"—wonderful because of the triumphs of science which it had witnessed. These missionary years of which we think and speak to-day are to us wonderful years because of the triumphs of grace and the manifestations of Divine power in the hearts and lives of men which their annals record. One hundred years of labour! Into this labour a veritable little army has entered from the great continent beyond the Atlantic Ocean, so that to-day the United States and Canada are represented in India by some 1,875 men and women, and an Indian Christian community of some 817,000 persons has been gathered.

The Society which celebrates its Centenary to-day is the mother of us all, and was the pioneer in days greatly differing from these, when Christian missionaries were regarded as a menace to the land. Following you came:—The Baptist Missionary Union in 1814, the Presbyterians in 1833, the Free Baptists in 1838, the Lutherans in 1848, the United Presbyterians in 1855, the Methodists in 1857, the Dutch Reformed in 1857, the Canadian Baptists in 1874, the Canadian Presbyterians in 1877, the Disciples in 1882, the Christian Alliance in 1884. Besides these might be included numerous smaller societies and numerous individual missionaries, the influence of whose work has been by no means small.

The names and great deeds of many noble men and women come to mind, as we turn our thoughts to even the most casual estimate of what has been contributed by the western hemisphere to this one of the great lands of the East. At the risk of being chargeable with invidious mention of a few where a great company might with fitness be named, I dare to mention here such names as Judson and Scudder and Newton, Hume and Fairbank and Ballantine, Thoburn, Clough and Cushing, Forman and Chamberlain, Phillips and Kellogg. Giants there were in their days, and they and the great company which they represent wrought mightily throughout their allotted time; while their successors, face to face with new problems not less difficult of solution than theirs, emulate their example and have inherited the joy of a larger reaping than was given to the fathers.

The missionaries from America have used largely all of the ordinary methods of work. Their Primary and High Schools are found in every Province, some of these maintained for the education of Christian youths exclusively, and others for the sake of bringing the knowledge of the Gospel to non-Christians. Colleges at Guntoor, Madura, Vellore, Indore, Rawalpindi, Allahabad, Lucknow, Mussoorie, Naini Tal and Lahore are open for the instruction of youths of a more advanced stage.

Many of the missionaries of these Societies have been pre-eminently preachers, and not a few have shared very largely in the translation of the Scriptures and in the preparation of a vernacular Christian literature.

It may not be out of place to refer to the long lives spent in India by a large number of American missionaries. Statistics are not available, but one is safe in asserting that in this respect the American missionary has been unsurpassed. As one was heard to say in speaking of a Mission in the North, "These people have the habit of longevity." In how many of our hearts are there not tender memories of the fathers and mothers who have dwelt here in loving service even beyond the limit of four-score years! The children and grandchildren of those who have finished their course, and of many who still remain, have come back to the land of their birth and are filling the places once occupied by their ancestors from America.

No greater task than this, the evangelization of India, was ever given to the Church. First Europe, then America, and now, with a growing Indian Church, Asia,—each and all unitedly are sharers in the task. Some of us have begun to see visions of a united Church in India, and all of us have recognized with thankfulness the growth of mutual understanding and sympathy between the various branches of the Church that represent the western sections of Protestant Christendom. Through all these early years the Indian Church has naturally and necessarily followed in the line of our divisions imported from the West. But there are not lacking signs of impatience with what seems to her most artificial and unintelligible separations. It would seem that American Christians might find it easier than those of Europe to break with that which is non-essential in the earlier history of the Christian Church, in order to secure the larger blessings of widely extended unity.

The time has come for a broader view. India is to be brought to the feet of Christ, not to your or to my particular section of His Church. Would that we and those whom we represent might speedily catch the higher and nobler vision, a new appreciation of the fact that our crucified and risen Saviour is waiting to lead us to far greater victories in India than either our fathers or ourselves have ever seen.

WOMEN'S MEETINGS.

SPECIAL Women's Meetings were held both in Bombay and in Ahmednagar. Dr. Gurubai Karmarkar presided and spoke at the meeting in Bombay. Greetings from the women of America to the women of India were brought by Mrs. S. B. Capen, Miss Bodman, and Miss Bridgman. Then followed addresses by Mrs. L. S. Gates on "What the American Marathi Mission has done for the women of India;" by Mrs. Ramabai Ranade on "What the women of India have gained in a century;" and by Miss Susie Sorabji on "A Vision of the future women of India." At the meeting in Ahmednagar, Mrs. Ushabai Modak presided and gave an address on "The advance in woman's education during the century." Miss Capen brought greetings from the women of America to the Christian women of India. Mrs. R. A. Hume spoke on "What American women have done for India;" and Dr. Gurubai Karmarkar on "What the women of India are doing for Christ." Some of the addresses at both these meetings are given, in part, below.

GREETINGS FROM THE WOMEN OF AMERICA TO THE WOMEN OF INDIA.

By Mrs. S. B. Capen.

I CANNOT tell you what a great pleasure it is to meet so many Christian friends in India, and I wish to thank you all for the splendid welcome you have given us. I had heard of your beautiful way of greeting visitors, but "half had not been told me;" and I shall always remember this welcome as one of the pleasantest experiences of my life.

I am glad to bring you a message of love and affection from the women in America; and I hope of cheer and encouragement also, for there is a growing interest in missions. At first, many were ignorant of the great need in other lands, for the serious problems in our own country blinded them to the far vision. We have our three-quarters of a million immigrants landing on our shores every year, and in some of our cities we have representatives of forty or fifty nations, many of them ignorant and degraded, and unless they are taught and trained they are a menace to our country. We also have millions in

the South who were slaves fifty years ago, and who have needed training to become intelligent and self-supporting. These conditions do not justify our ignorance; they only explain it. But our knowledge of and interest in mission work is growing; and the Woman's Board of Missions with its splendid organization, has done much to bring in this better day. The mission study books which have been largely circulated and studied have been a great help, and the missionaries when they come home on their furloughs have also been a great power.

You are not forgotten in America, for many are praying for these meetings and for you; and, as the Woman's Board of Missions in Executive Committee meet twice a month, they are remembering you. At these meetings we hear the reports from the different countries, and the plans for and the requests from the missions are discussed; I can assure you we often go home with very sad hearts because we cannot do all you ask that we know is so much needed.

We have heard of all you are doing for Christ and the sacrifices you are making, and we love you for it. Many are also making sacrifices in America, and perhaps you may be interested to hear of some. I have known a friend of mine, who was once officially connected with the Woman's Board, to wear shabby clothes that she might have more to give to missions; and now, although she is a widow, and a cripple confined to a wheel-chair, and largely dependent upon others for her support, she saves much of what is given to her that she may give it for missionary work. When one of our American pastors was in India and visited one of your hospitals he saw there a bed marked "Mayflower," and was told that the money to care for it was given by a lady in his own State; so he promised to look her up and tell her how much good her gift was doing. He went expecting to see a lady of wealth, but instead he found a poor girl who was working in a factory. She told him that when she came home from work too tired to sleep, it was a pleasant thought that she was helping to comfort some one on the other side of the world. When Campbell White, the Secretary of the Layman's Missionary Movement, was in Y.M.C.A. work in India, he had fifty dollars sent him by some one in Chicago. He supposed it was from a wealthy woman, so when he had used it up, he wrote asking if she could not send him some more. When the reply came, he learned that the money had come from a poor washer-woman, who wrote that it had taken her some years to save the fifty dollars; so now she had only five dollars, but she gladly sent that.

You see by these few incidents that many in America are one with you in the spirit of self-sacrifice, and if we all continue to work, to give, and to pray, we know that God will bless our efforts and that India will be won for Christ.

WHAT THE AMERICAN MISSION HAS DONE FOR THE WOMEN OF INDIA.

By Mrs. L. S. Gates.

WHEN the first American missionaries came to India they found the women of India bound under a thraldom of centuries. Women were treated as slaves, with no ray of brightness to penetrate the darkest gloom. The first lady missionaries tried to get hold of the women, and lift them to a higher level; but it was an uphill struggle which seems almost incredible, when we think of India's women at the present day.

We now find schools with hundreds and thousands of girls studying. Women come out and address public assemblies, even in the presence of their own husbands, when years ago it was a sin for a woman to express her feelings in the presence of her lord and master. Magazines are being edited by women. Many have taken up the calling of doctors and nurses, that they may help their sisters.

These forward steps which are being taken by the women of India are a result of the influence which the spirit of Christ exerts. It is Christ, and Christ alone, who brings the glad, good day of emancipation to the women bound in the chains of superstition and ignorance.

So far as I can learn, the first school founded for girls in Western India was in 1824. A girl by the name of Ganga had been taught by missionary ladies, and she was given the task of teaching in this first school, and some English ladies and gentlemen offered to defray expenses. Cholera soon came, and the faithful Ganga died of the dread disease.

In 1827 Miss Cynthia Farrar came out to India to help the women. She started a number of schools for girls in Bombay, which were aided by kind friends among the English, and Indian gentlemen of high rank were induced to help as they saw the advance girls were making. Miss Farrar superintended some schools whose support was given by an English society. She loved her work, and, though she was offered chances for advancing in worldly goods, she put all behind her and, with consecrated zeal, went forward with her humble work. She was always anxious to be doing something for her Saviour. She said of herself: "I brought my labors, feeble and almost worthless—[as she considered them]—and laid them at my Saviour's feet every night, begging His acceptance of the offering." This was the spirit in which she labored. She was full of enthusiasm for her work. Her scholars always remembered her with great affection and gratitude. In 1852

Miss Farrar received calls from native gentlemen from the vicinity of Ahmednagar and from that city, asking her to come and show them how to teach their families, the women. Two schools in Ahmednagar were supported by Brahmins and continued till the Brahmin teacher in one of the schools became converted, and they were then closed by the children being withdrawn.

Miss Farrar had the esteem of the native community to a high degree. They looked up to her as almost divine. Her purity, devotion, holiness of life, benevolence of heart and active labors for women were altogether new to those who had looked upon woman as an inferior being. When she died, women came by hundreds to the funeral, that they might, for the last time, look upon the loved features.

Some of the missionary ladies received girls into their homes as boarders, and even girls of high caste formed a part of the family of some of the missionaries. These boarding schools increased in number, but the greater increase was in day schools which were scattered about in various villages. A missionary writes: "We cannot but regard these schools scattered through this extensive region as so many lamps hung out in the moral heavens to disperse the darkness which has for ages cast the shadow of death over this wretched people, and which are destined, by the blessing of God, to aid in ushering in that brighter day foretold by the prophets."

It was a struggle, for years and years, to get girls into schools. The obstacles in the way of girls' education were various. One was unfaithfulness on the part of Hindu teachers, who were the only teachers procurable. There was also great prejudice against females being taught—it was not thought respectable. I have had a wealthy man say to me, many years ago: "Go teach my donkey if you will; he will learn as soon as that woman"—his wife! They also feared being polluted by different castes coming into contact one with another. There was a natural indisposition on the part of the girls to any mental effort. A constant recurrence of feasts and festivals, which kept girls from school, was a serious hindrance. Many were the things which were said to frighten people from sending their girls to school.

Let me tell you a story out of my own experience. I had started a school for Brahmin girls in Sholapur and I was proud of the apparent success of the undertaking. One time on going to the school, I found no pupils, and only a discouraged teacher with her head hidden in her hands. The reason was that a young man of high caste had come out as a Christian, and been baptized. Slowly, however, the girls came back, only to be withdrawn as suddenly and entirely, like a flock of frightened sheep. The reason? A kind-gentleman of Boston had presented me with an organ to be used in the services of the church. The school was held in the lower end of the church, and word had got about that the white lady was enticing girls with her box of musical sounds, so she

might extract their eyes and send them to her own country,—for the eyes of the girls in her country were pale and not beautiful !

In 1830, so far as I can learn, the first woman was baptized and came out from Hinduism ; and now, 83 years later, they are numbered by the thousands and hundreds of thousands.

Hospitals, started to relieve the miseries of India's women, have been duplicated by Government, so that now innumerable lives are saved which formerly would have been lost because of neglect in their hours of suffering.

In whatever way we view the enlightenment and advance of women, we see that it is because Christian hearts, with the Christ-love filling them, looked in sympathy and pity upon their forlornness that their condition is so much brighter now than formerly. This will perhaps not be conceded by those who do not appreciate the power of Christianity, and who cannot look back at the beginning of things. But, without doubt, the work done for women because of love to Christ has hastened the day of redemption, and India's women are now rejoicing by the tens of thousands because others have been taught, through the influence of Christianity, to grant them a higher position and more liberty.

A VISION OF THE FUTURE WOMEN OF INDIA.

By Miss Susie Sorabji.

A VISION of the future women of India :—No vision of the future would be complete without a look at the past, and a realisation of the present. The height of the distant mountain peaks is only appreciable when one realises the depth of the valleys that intersect them, and the extent of the plains that intervene.

The social condition of woman at different periods of the world's history and the extremes of honour and dishonour in which she has been held in different climes, and under varied social conditions, is an interesting study, and one finds that "if one excepts the Egyptians and Iranians the whole history of antiquity presents a scene in which woman is found to be degraded and oppressed," regarded as the mere plaything of man or, worse still, the minister to his caprice. Nowhere, however, except among savage nations, was woman more oppressed, more despised than in India. The code of Manu and the Shastras give woman no social place. Woman's condition under Mohamedan law was still worse, and while the status of her Hindu sister has been raised during

the past quarter of a century, that of the Mohamedan woman,—God help her,—has remained the same. I speak with feeling, for some women, the gentlest, the noblest, the sweetest you could find in India, are suffering unspeakable degradation to-day; and no one can lift a finger to help them, for *custom*, that soul-crushing, chain-forging monster, and, worse still, their *religion* sanction such oppression.

It has been reserved for Christianity to raise woman from the dust, and to teach the world that she is the equal of man. To the Hindu woman, regarded as little better than the animals, to the Mohamedan woman, looked upon as a property of her husband, Christianity comes—comes with the golden crown of purity upon its brow,—to proclaim that He who was the Son of God has raised womanhood for ever; has consecrated maternity; has conferred on woman an honour that will be hers through eternity, by being born of woman, by once sheltering in a woman's arms, once nestling on a woman's breast;—the virgin Mother's Son has brought Life, and Light, and Liberty to all women, but most especially to those whose customs have bound them for centuries. To these, above all, the evangel of Christ brings joy. To these, as to none before, Christianity says, "Arise, shine, for thy Light is come!"

O, little child-widow, condemned to perpetual widowhood without ever having been a wife! O, gentle Moslem woman, subjected to the degradation of sharing your wifely rights with others!—to you Christ brings honour, peace, and joy. For you in the Christian Church there is a place of honour, and opportunity for service, a call to work. For you the Bible is a blessed Charter of Liberty.

Little Indian girl, so despised at your birth that your coming into the world was regarded as a disappointment if not a curse, listen to the children's Saviour saying, "Talitha Cumi,—Damsel, I say unto thee, arise!"

O, woman in your hard life, so sinned against, so wronged! for you, even *you*, Christianity opens a door of Hope wide, and it is the Saviour's voice which says in tenderest accents: "Neither do I condemn thee; go, and sin no more."

The Gospel is suited to women of every clime and every race, but to none more truly than to the women of this land; and as I look into the future, I see those gentle, wronged, oppressed women flocking like doves to the refuge of the Saviour's arms. I see them coming to the only place where for them there can be safety, peace, and joy. Nay, I see more. I see them, like the devoted women who ministered to Jesus (and, in spite of public persecution and private fear, were last at the cross and first at the sepulchre) braving scorn, enduring persecution with that wonderful capacity for endurance that the women of the East possess. I see them like Mary breaking the alabaster box of their hearts, their true women's hearts, at Jesus' feet, and pouring

out unstintingly the wealth of their affection. This characteristic of self-adandonment is surely the chief one in the Oriental character, and I see it exercised by the great white-robed company of women who must necessarily be drawn to Him who took upon Himself the nature not of man alone, but of the whole human race.

I see as through the vista of the coming years the Indian woman emancipated, honored, raised, occupying her God-given place as the mistress of her husband's home where, though she wears no coronet upon her brow, nor carries a sceptre in her small, firm hand, she reigns with all the power of an undisputed monarch. And, until that day dawns in India, let me say in passing there will be no home in our land. A Chinese proverb says : "A hundred men may make an encampment, but it takes a good woman to make a home." Until woman is recognised as the *home-maker* in India, we cannot expect any Indian homes in this country of palaces and houses. I see the women of India, awakened out of the sleep of centuries, rising and going forth empowered with a new strength to minister to others. I see them going forth out of the seclusion of the Zenana and the privacy of the home into the suffering, sinning world, the world of the outcast babe, and the wronged, oppressed and desolate woman, staunching the bleeding wounds of suffering humanity, drying the mourners' tears, raising the sinners. Of them it shall be said as of Florence Nightingale—

"Lo ! in the house of misery
A lady with a lamp I see
Pass through the glimmering gloom
And flit from room to room ;
And show as in a dream of bliss
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkening walls."

And this, all this, will surely be in the near future, for the heart of woman in India is crying for something outside the narrow limits of a religion that is effete. While man stands and questions, she will fall down and worship ; while man cries, "Show us the Father," she will say in childlike faith, "Lord, I believe ; help Thou my unbelief." The hungry, yearning, dependent heart of woman will not find rest and satisfaction till it finds the woman's Friend, the world's Redeemer.

I see India's women emancipated, honoured, crowned, as Ruskin says, "Queens of their husbands, brothers, sons ; queens of the unseen mysteries of the world that bows and will forever bow before the myrtle crown and stainless sceptre of their womanhood." Nay, nay, I see something higher, I see them casting down their hard-won

crowns at the feet of Him to whom they will owe their crowning. I seem to hear ten thousand times ten thousand voices chanting:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown *Him* Lord of All."

WHAT AMERICA'S WOMEN HAVE DONE FOR INDIA.

By Mrs. R. A. Hume.

IT is now one hundred years since the American Missionaries came to India. Therefore it is fitting that we meet together to celebrate the occasion and recall something of what they have accomplished, and especially what the *women* of America have done for the *women* of India.

I have two vivid and distinct pictures in my mind. In one, I see two figures, Jesus and the woman of Samaria.

As Jesus Christ was journeying to Jerusalem, he came "to a city of Samaria called Sychar . . . and Jacob's well was there. Jesus therefore being wearied with his journey sat thus by the well . . . There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink' . . . The Samaritan woman therefore saith unto him, 'How is it that thou being a Jew askest drink of me who am a Samaritan'? . . . Jesus answered and said unto her, 'If thou knewest the Gift of God and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him and He would have given thee Living Water!'"

As the world goes, no one would have respect for the poor, ignorant, sinful woman of Samaria. It would pass her by without recognition, a question, or a kind word. But Jesus saw in her an *immortal soul* and strove to give her the "Gift of God." Christ, the Samaritan Woman, Life through God, these are the things I see in my first picture.

In my second picture I see a host of the Christian women of America and a host of the women of India. The world, too, is there and it says to the Christian women: "Be wise! Let India alone! Let her women stay in ignorance. They are happy as they are. Do not disturb them. They do not want to be educated. They do not want to break away from caste. Their idols satisfy them. Their social customs are good enough." Their men say: "Teach our donkeys and stones first. They will learn before our women."

But the women of America say: "The women of India are our sisters. Before God their souls with ours are equally precious.

They need the Gift of God,—Salvation, Life. Let us obey the commandment of our Lord and send them the good news." And the women of America say: "Let us give them as God has given us the best that we have. Let there be no distinctions of color or race. In Christ we all are one."

And so they have given freely. They have sent the best of their sons and daughters. She who had an only daughter did not say, "I cannot send my one, my only one," but the mothers said, "My best and my only ones are for the service of the Master."

The best for Christ! For India! That is the spirit with which they have given their children, their time, and their money. And as a result, what do we see in India to-day? Indian women being redeemed from the depressing and debasing shackles of caste, social customs, ignorance and idolatry.

Even fifty years ago, how little was being done by any country to alleviate the physical ailments of Indian women? Now in scores of places we see hospitals with trained staffs of Indian doctors and nurses. The American women have not been backward in helping to give Indian women the benefits of medical skill.

Are the American Christian women satisfied to-day to stop doing the work so well begun? They do not say it is enough. They say: "Our Indian sisters still need us. Their children and their orphans still need us." And so they will work generously, courageously, and unselfishly still to bring more quickly the day when all shall be one in Christ.

My pictures are before you. Christ is the impelling force in each. In each the leading thought is alike.

"The Gift of God," *Salvation*, is for all alike—for India as for America.

The women of America have made it possible for the women of India to take the "Gift of God."

WHAT THE WOMEN OF INDIA ARE DOING FOR CHRIST.

(The last paragraph.)

By Dr. Gurubai Karmarkar.

DEAR sisters, many come to you with great hunger after God and His religion. Have you thought anything about it? Have you planned anything for it? "Sir, we would see Jesus," said some Greeks to the disciples of Christ. Some Indian women are coming to us and saying, "Ladies, we would see Jesus." Will you lead them to Christ? Will they see Christ in your doings? Will they see Him in your homes? In your house-cleaning, in washing and dusting, in your every household work, can others see Christ? What a responsibility rests on you and me! If you do not preach Christ, what will happen? Listen to what was said to Esther by her uncle:—Put yourself in danger. If need be, let the king take your life. "For if thou altogether holdest thy peace at this time, then shall relief and deliverance arise to the Jews from another place, but thou and thy father's house shall perish. And who knoweth whether thou art not come to the Kingdom for such a time as this?" Sisters, who knoweth whether you are come to Christ's Kingdom for such a time as this?

FINAL MESSAGES.

THE underlying thought throughout the Centenary Celebration was for the future. A letter from the American Board, of which this was the theme, made a profound impression at the celebration. It was translated into Marathi and formed the text for earnest New Year meetings of consecration throughout our mission area. We reproduce this letter in full.

Of the memorable addresses at the final meetings of the celebration at Bombay and Ahmednagar we here print selections from two, that of Rev. N. V. Tilak of Ahmednagar, and that of Pres. Capen of the American Board.

The American Board of Commissioners for Foreign Missions,
September 17, 1913

TO THE INDIAN CHRISTIANS
in the Marathi Mission of the American Board.

Dear Brethren :

Upon this significant occasion, when together we turn our thoughts backward over the century past and see what marvels God has wrought, and forward to the century to come and see the unfinished task that lies before, we of the American Board send Christian greetings.

Into an uncongenial and even hostile atmosphere the first American missionaries to India entered in 1813. Against persistent opposition kept alive by a bitter prejudice, they contended. Undaunted by the hostility of those whom they would benevolently serve, ready to lay down their lives that those in need might be made to comprehend the nature of the blessing they offered, confiding in the irresistible power inherent in the message of redemption for the whole of man which had been committed to them, the early missionaries and their Indian Christian colleagues adhered to their loyalty to Jesus Christ, repaying harshness with love, and abuse with blessing, until all classes began to see in their faces, understand from their words, and read in their lives, the story of a new life.

When, in this service, men and women fell at the front, others moved by the same love and sustained by the same divine power, came forward to take up the task ; while thousands in America, who had never seen and never would see India or her people, with much sacrifice

and with unceasing prayer, freely gave in the name of the Christ that India might be blessed.

We come now to the end of the century of sacrifice and service of American missionaries and Native Christians in India, and naturally we glance backward over its years and inquire what has been accomplished :

1. Opposition has ceased. No longer are the missionary and the Indian Christian hated or feared ; and thousands who are not Christians regard them as their true friends and trust them. They are understood by officials and non-officials, and their work is recognized as beneficial to the life of India and the welfare of her people.

2. There have been widely and permanently established, well-known and highly appreciated institutions, such as schools, hospitals, printing establishments, etc., whose beneficent character is universally acknowledged. Many of these institutions have come to be regarded as essentially Indian, forming an integral part of the best life and thought and hope of the country.

3. There have been raised up a vast number of devoted, able Indian leaders, who, partaking of the spirit and consecration of Jesus Christ, now far outnumber the missionaries and hold positions of conspicuous leadership in the church and school and in society. Many of these are not one whit below the missionaries in ability, education and devotion.

4. The Christian Church has been planted throughout wide areas in India, filled with a large and devoted Indian membership, and standing before the Indian communities as the body of Jesus Christ, a light shining into the darkness, a voice crying in the wilderness. This church is not American or Western, but Oriental and Indian, representing a gospel that sprang from an Oriental Christ Who is as well adapted to the East as to the West.

5. It has been definitely established that it is no part of the purpose of the missionaries or of the American Board to control the Indian Christians in their religious organizations after they reveal a capacity to govern, support and propagate the Church and the institutions for which it stands. The missionaries and the societies of the West are endeavoring to help India plant within her fertile soil the seeds of the true Church of Jesus Christ and its numberless institutions of charity, pity, beneficence and righteousness. As these seeds come to fruitage, we of the West participate in the joy of the harvest, but know the satisfaction of reaping must belong to the sons and daughters of India.

To the Indian Christians, through the century of Christian struggle, service, and triumph, has come a new strength and increased wisdom. The churches are officered with Indian pastors, evangelists and teachers, and their children have received a degree of Christian education that,

gives them a poise and courage unknown in the earlier history of the Church. There has been a rallying of the churches of the Marathi Mission in the organization of the Aikyas in the districts, and the general Aikya that considers the work of the entire Church. All this is profoundly inspiring to those who have sacrificed and prayed for this work. A notable beginning has been made, which promises much for the century to come.

Has not the time arrived to consider more seriously the question of the aggressive independence of the Indian Church? Is it not possible that the Indian leaders, animated by the same devotion and spirit of loyalty to Jesus Christ that led Hall and Judson and Rice—and hundreds like them during the century—to turn their backs upon home and friends and the comforts of a Western civilization, and to face death in an unknown land and among a hostile people, may catch anew this spirit of the Master and give themselves in a new Christian consecration to the salvation of their own people?

Thousands of India's misguided religious devotees subject themselves to a long life of hardship and physical pain that they may serve their gods: how much more joyous to give one's self to a life of Christian sacrifice, that the light of divine truth may shine into every dark heart in all that great country!

Under the impulse of such a sacrifice and such a service upon the part of tens of thousands of India's servants of Jesus Christ, the Church would move forward with irresistible power, and against it the gates of hell could not prevail. A burning passion for souls, manifested with the living gentleness and self-forgetful love to Jesus, breathing through the lives and living in the devotion of the membership of the Church, would in itself constitute the beginning of the Kingdom of God, and be but the foretaste of its final victory. A Church thus constituted and thus led would call for no financial help from fellow-Christians across the seas, but would take pleasure in its independence as it continued to multiply itself in numbers and in strength.

The Christians in India can hardly imagine the satisfaction this would bring to the Christians of America who have, for a century, given with the expectation and the prayer that speedily the Church of Christ in India would become an independent, self-supporting and self-extending Church. The constituency of the American Board looks with keen satisfaction upon some one hundred and thirty-five independent and self-supporting Kumiai churches in Japan and Korea, all growing out of the work of its mission to Japan, begun a little more than forty years ago. These churches have their own missionary society and are aggressively pushing Christianity among their own people in Japan and Korea. The triumph of our work is when the indigenous churches assume responsibility for their own work and organize and push the work among their own people. Experience has shown that so long as

a Church in the East is dependent for control or support upon the West, it never comes into its rightful strength or becomes the force for righteousness in the country into which it ought to grow.

The American Board believes that God is ready to pour out upon the churches of India a blessing that there will hardly be room enough to contain, if only the churches are ready to make unitedly the necessary sacrifice.

The value of Christian education has been clearly demonstrated. The educated Christian young man or woman can always find a place in which to serve his country and his people. The more widely Christian education can be given to the children of the Church, as well as to those outside, the more speedily will come the triumph of our Lord over the evils of the world. What is true of the Church with reference to aid from abroad is equally true of schools. These are institutions of the Church and so should belong to and be a part of the independent self-supporting Native Church.

For the accomplishment of these great results, careful organization is imperative, that everything be done decently and in order. The spirit of unity and co-operation is essential; the spirit of brotherly love and mutual confidence; the spirit that was in Christ Himself. This task calls for the spirit of tireless endeavor that recognizes no weariness or discouragement, knowing that all power in heaven and on earth was given to our Lord, and that He will be with His true disciples to the end of the ages.

Our dear brethren in India, let us together arouse ourselves for this new century of Christian effort and sacrifice and faith beyond what we have ever before experienced or even dreamed, confident that God Himself will be our strength and our victory.

The Christians of America, and especially those connected with the American Board, desire so to co-operate with you that the work and the triumph shall be yours. We are ready to do all in our power to make possible a masterful, forward movement towards an aggressive, persistent, Christian campaign, that shall not cease until all India believes in Jesus Christ. Can we not hear God Himself speaking from the clouds of heaven to the Christians of India, that they "Go forward and possess the land of promise?"

On behalf of the American Board of Commissioners
for Foreign Missions,

EDWARD MacARTHUR NOYES,
Chairman Committee on India.

JAMES L. BARTON,
Foreign Secretary.

THE FORWARD LOOK.

By Rev. N. V. Tilak, *Professor in the Ahmednagar Theological Seminary and Marathi Editor of the Dnyanodaya.*

WE have, up to now, looked into the hundred years' history of the Mission and have found out how the Indian Church in this part of the country came into existence and flourished mainly through the efforts of the Mission. We are delightfully surprised to find how God takes hold of an atom and develops it into a huge mountain. We have offered Him with earnest hearts our grateful praises. But if all things end here, this cannot, and will not, be satisfaction enough to our God, to our Country, to our Mission, to ourselves.

Will you not listen with me? Then you will hear a voice from Heaven; the voice that has filled the air since the hour we commenced these celebrations and long before that. The words of this voice are quite clear. They are: "What is next? What is the future of the rivers of living water flowing from within those of us who have faith in the Lord Jesus Christ? What are we going to do with the talents entrusted to us? What is going to be the outcome of the precious seed scattered by our Mission and other Missions in this land of faith and devotedness?"

The last century was justly the century of foreign missions; the next is ours; God Himself offers it to the Indian Christian Church. What we call man's history is in fact a history of God's plans for man. We all know the verse, "In the fulness of time God sent His only begotten son." This fulness of time means nothing else but God's preparing the world to receive Jesus. The Greeks, with their philosophy and speculation and with their passion for fine arts, had been deprived of their nest and sent abroad to awaken the dormant heads and hearts of men everywhere; Rome was the mistress of the world, and as such she had united it so far as her scepter could unite and had made communication easier; the elect of God, the Jews, with their theism had scattered all over the world, invoking the only God, the one creator of Heaven and earth, in the midst of the chaos of doubt and idolatry; and Palestine was crying day and night for the coming Messiah; even the wise men of the East, vaguely but faithfully, were looking forward for the advent of a world-Saviour. That was the fulness of time, in which God sent His only begotten Son into the world. This fulness of time was the voice of Heaven in the earth.

A century ago, when the people of the West decided to send missionaries and proclaim the Gospel of Jesus to men and women of the East, another voice from Heaven was heard, the voice that said:

"Ye people of the East, yours is the coming century." This voice still continues, it will sound clearer and clearer as time goes on. For us, too, the fulness of time is coming nigh. If one wishes to see what Jesus has accomplished in the East, one should observe the great changes which have taken place in the religious, social and political views and concerns of the people.

Look at the world, and you will be surprised to find that the East in every walk of life is trying to follow the ideals set forth by Christ.

When Jesus came into the world, Palestine was looking forward for the Messiah. Now the whole world consciously and unconsciously, and in certain cases concealing the consciousness, is following that Messiah. When Christ came into the world, the Romans had transformed many of its parts into one kingdom. But now over the kingdom of the modern, reformed Romans—the Anglo Saxons—the sun never sets, and it is in various ways binding the world together. When Christ came into the world, the Greeks had been sent forth to give a new trend to the thought of men. But to-day all the civilized and half-civilized nations are exchanging their letters and thoughts, and that, too, through the medium of a Christian language, the English. This is the new fulness of time that has come nigh. This decade and part of the last decade has shown signs of the awakening of the East. Half awakened though she seems to be, she is not going to be asleep again. She will be wide awake, she will stand forth, she will proclaim to the world that the next century is her own. She will claim it, she will possess it. Turkey, China and Japan are but so many limbs of the whole, and their movements indicate nothing more than the beginning of awakening. The whole is yet to be aroused. When it is aroused, then the fulness of time is come and then the new century is ours.

But how? Let us first realize in our hearts that beyond any doubt the next century *is* ours. This conviction will make a great difference. The Greeks, the Romans, the Jews, the Spanish, the Musalmans had their own centuries. God had given them these. But they in the glory and enjoyment of the present lost the vision of the future and thus, after carrying out God's special plans for humanity and for His kingdom, they retreated. They simply contributed to hastening the new fulness of time to complete which God elected the New Romans, and called and separated many Pauls and Peters to lead the world onward.

But what next? Who may be those whom God will elect? It does not seem that He any more needs rulers to fulfil His great ideal for the world. He will elect those who have been thinking of Himself for centuries, He will elect Indian Christians, the sons and daughters of Hind, the land of faith, and of devotion, and of religious consciousness.

India and the whole world has been searching for a mould into which the Brahman's intellect, the Kshatriya's valour, the Vaishya's

wisdom, the Shudra's devotedness, the Out-caste's patience, the Anarya's simplicity, the Budhist's vigilance, the Jain's benevolence, and all the special virtues of all other classes of men may be cast into one glorious unit; India—and the whole world—has been seeking a mansion where can live and work hand in hand thinking East and acting West. This mould, this mansion, is nothing else but—the Church of Christ in India. This, too, convinces us that the next century is ours.

All the history and experiences of the Christian Church are ours. All true Christians of the West are praying for us, helping us, watching us. Of all the communities of India, we are increasing in numbers by strides. Our women are no more lagging behind, but are educated enough to keep pace with us. We find our children stronger and better in body and mind than ourselves. The bulk of our community is actually preaching the kingdom of God. Religion is the chief subject that engages our thought. Do not all these things indicate that the new century is ours?

To believe and to say that the coming century is ours is not the full answer of the query "What next?" To believe a thing and to see it, not as in a dream, but as real, are two different experiences. "Faith is the evidence of things not seen." Faith, which is not belief, but experience, gives self-confidence, which leads one to action. If we are standing on this stage of faith we have just opened our mouths to answer the query, "What next?" Are we prepared to do so? If we are, let us all unite and say to our God, that the coming century is ours, the Church, Missions, our own country, all are ours. With our money, with our men and women, we shall carry all responsibilities which are ours. Ours will be all success and all failure. Our God, our Mission, our country demand this assurance of us. Let us give it, and we shall have ended these Centenary Celebrations beautifully; we shall have given entire satisfaction to our Mission and to our many friends; we shall have done the will of our Heavenly Father. Once more, then, in all humility, giving all glory to God, let us all proclaim seven times that God Himself has given us the coming century and it is by all means ours, ours, ours, ours, ours, ours, decidedly ours.

A MESSAGE FOR THE NEW CENTURY.

By Hon. Samuel B. Capen, LL.D., *President of the American Board.*

AT this impressive moment, at the close of these Centenary exercises, you have asked me to give a message for the century which is now opening. To put this briefly, I would say: Loyalty to Jesus Christ, to be shown by an even greater spirit of sacrifice and of service.

If I may refer to my own nation, what is it that has made her great? It is not our rapid growth in so brief a time from 3,000,000 to nearly 100,000,000 people. It is not our vast extent of territory, facing for thousands of miles the Atlantic and the Pacific oceans. Mere size does not necessarily make a nation great. It is not our great annual harvest or our mineral wealth; it is not our great factories, with an enormous output which we are sending everywhere; it is not our immense wealth which is increasing so rapidly. It is none of these material things, nor all of them together, which has made us really great, but what we have done as a Christian nation, standing for civil and religious liberty, recognizing the truth that we owe a service to the world.

The United States is a composite nation. We have received into our great area tens of millions of people from other nations, and all have brought something of good to us. The future American will be of many peoples, and the nation will be under obligation to all. But after I have said this, I believe every fair student of history will say that the greatest moral force, and that which has really made our nation great, came from the early settlers of New England who sought a home to worship God. Religion was the basis of those early commonwealths, and education was the handmaiden of religion. Their descendants scattered all over our northern territory, and made in turn great Christian commonwealths. They were a large factor in making possible the saving of the Union of the States in our dreadful Civil War. They have belted the nation with great Colleges and Universities from the Atlantic to the Pacific. All this has been done at great sacrifice and with a spirit of devoted service to others. The church and the school houses have been built upon the hill-tops and in the valleys of our fair land. And all this spirit of devotion starts consciously or unconsciously with the Man of Galilee. Sacrifice and service in His name have made Great Britain and the United States great among the nations.

Lloyd George, Chancellor of the Exchequer of Great Britain, said recently: "The great lesson of Christianity is this, you cannot redeem those who are below except by the sacrifice of those who are above. The task is a great and colossal one. It is a task our Master came here for, to lift the needy from the mire and the poor from the dunghill, and it is the Christian churches alone that can accomplish it." I ask you to notice the strength of this statement. The very centre of history is Jesus Christ, and the central verse in the Bible is this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It matters not whether we can fully understand the meaning of His death; there are mysteries here deeper than any human mind has ever fathomed, but we know that somehow our future destiny is wrapped up in this great truth.

The religion of Christ, of which the cross is the centre and the symbol, was born in the East, accepted by the West, and now we of the West give it back again. India has many needs of things material, but her greatest need is Christ. With Him central in the thought of the nation, India's future will be glorious. It is impossible to conceive of the greatness of her possible power and influence, touching all Asia on one side and Africa on the other. Victory here will be victory everywhere. You will interpret with your power of contemplation the spirit of the Christ and make a great contribution to the world.

The way of complete and final victory is only by the way of the cross. Foreign Missions have made the cross stand out real in the life of the world. The things most worthy are achieved by sacrifice. Information is most valuable but that alone is not enough. It has been well said that, "What a man holds of truth does not count; what truth holds of a man is the real question." Nor is it enough to know of the success of the missionary enterprise, nor would it be enough to have better leadership. The sacrifices of others touch us for a moment, but if men have not been touched by Christ's sacrifice, human example will not count for very long. We must make Jesus Christ Master and Lord in all our lives. We must yield a sacrificial obedience to His will, we must consider our lives a trust for Him. Not until we are willing to work and give sufficiently so that it will be a real sacrifice and costs something, shall we be able to perform the task that is committed to us. It was not an easy thing for Christ to redeem the world, nor has the work thus far accomplished been carried on in an easy way. All the gains thus far have been through sacrifice, the way of the Cross. Let us join the number of those who are willing to give themselves, their time, their means, their pleasure, that Christ may be quickly known in all the earth.

The opening of this second century of modern missions is a glorious opportunity for the Indian Christian Church. With us in the West there has been a great awakening in missionary interest and enthusiasm, and the next ten years are big with great issues. The hour has struck for the Indian Christian Church to meet this opportunity with a greater spirit of consecration and with a more earnest purpose to win India for Christ. More and more responsibility is to be laid upon you. In the nineteenth century, the steamship and the cable and the missionary made the whole world a neighborhood; the twentieth century must make the world a great brotherhood, all the nations members of one family of God. There must be a New East to match a New West. May you have a great vision and a great passion to win India for Christ! We of the West will be with you with our help and our prayers. May God help you to plant the cross and flash the light that streams from it into all the valleys and the plains in all your broad and glorious India.

MISSION RECORDS
for 1913.

OFFICERS OF THE MISSION FOR 1914.

Chairman :—Rev. Edward Fairbank, m.a. - Vadala, via Vambori, Ahmednagar Dist.
Secretary :—Rev. William Hazen, m.a. - Byculla, Bombay.
Treasurer :—Rev. A. A. McBride, b.s., s.t.b. - Sholapur.

MISSIONARIES OF THE AMERICAN MARATHI MISSION.

Year of Arrival.	Name.	Address.
1863	Mrs. H. J. Bruce -	Panchgani
1871	Mrs. Richard Winsor -	Sirur, Poona District
1874	Rev. Robert A. Hume, M.A., D.D.	Ahmednagar
1882	Mrs. R. A. Hume -	„
1875	Rev. Wm. O. Ballantine, M.D. -	Rahuri, Ahmednagar District
1885	Mrs. W. O. Ballantine -	„ „
1875	Rev. Lorin S. Gates, B.A. -	Barsi
1875	Mrs. L. S. Gates -	„
1885	Miss Emily R. Bissell -	Ahmednagar
1886	Mrs. J. W. Sibley -	Wai, Satara District
1886	Rev. Henry Fairbank, B.A., B.D.	c/o. A. B. C. F. M., 14 Beacon St., Boston, Mass.
1894	Mrs. H. Fairbank, B.L. -	„ „
1887	Miss Anna L. Millard -	Bombay
1890	Miss Jean P. Gordon -	Wai, Satara District
1890	Miss Belle Nugent -	Satara
1892	Mrs. H. G. Bissell -	American Board, 14 Beacon St., Boston, Mass.
1893	Rev. Edward Fairbank, M.A. -	Vadala, via Vambori, Ahmednagar Dist.
1893	Mrs. E. Fairbank -	„ „
1893	Miss Esther B. Fowler -	Sholapur
1897	Miss Mary B. Harding -	„
1900	Rev. William Hazen, M.A. -	Bombay
1900	Mrs. William Hazen -	„
1901	D. C. Churchill, B.Sc., M.E. -	Ahmednagar
1902	Lester H. Beals, B.A., M.D. -	Wai, Satara District

MISSIONARIES OF THE AMERICAN MARATHI MISSION

(Continued.)

Year of Arrival.	Name.	Address.
1905	Mrs. L. H. Beals, B.A., M.D.	Wai, Satara District
1903	Mrs. Theodore S. Lee, B.A.	Satara
1903	Miss Ruth P. Hume, B.A. M.D.	Ahmednagar
1904	Rev. Alden H. Clark, M.A., B.D.	,,
1904	Mrs. A. H. Clark, B.L.	,,
1905	Miss Edith Gates, B.A.	,,
1906	Miss M. E. Stephenson, B.A., M.D.	,,
1907	Rev. Robert Ernest Hume, Ph. D.	Bombay
1907	Mrs. R. E. Hume	,,
1907	Charles H. Burr, M.A.	Ahmednagar
1907	Mrs. C. H. Burr	,,
1907	Miss Clara H. Bruce, B.A.	,,
1907	Rev. Arthur A. McBride, B.S., S.T.B.	Sholapur
1907	Mrs. A. A. McBride, B.A.	,,
1908	Miss Elizabeth Johnson	Ahmednagar
1910	Miss Gertrude Harris	,,
1911	Miss Louise M. Wheeler	Sholapur
1911	Rev. Edward W. Felt, B.A. B.D.	Vadala, via Vambori, Ahmednagar Dist.
1910	Mrs. E. W. Felt	,,
1912	Miss M. Clara Proctor, M.D.	Ahmednagar
1912	Miss A. Eleanor Franzén, B.A.	Bombay
1912	Wilbur S. Deming, B.A.	Ahmednagar
1912	Rev. Richard S. Rose, B.A., B.D.	Bombay

David W. Winsor, Esq., Sirur, Poona District, gives voluntary help in the work of that station.

Miss Bertha Fulcher and Miss Morgan, Sholapur, are missionaries of the Zenana Bible and Medical Mission, and are engaged in work for Mohamedan women, in co-operation with the Sholapur Station.

Missionaries whose American addresses are given will be in America for at least the first part of 1914.

PERSONAL RECORD OF THE MISSION.

NO new recruits have joined the Mission during the year. Neither have there been any losses through death. As the year closes, Dr. and Mrs. R. E. Hume are leaving us to take up work in Union Theological Seminary, New York, where Dr. Hume has been appointed the successor of Dr. Knox. So the number of our missionaries is less now than at the beginning of the year. Dr. and Mrs. Hume, with their two children, sail from Bombay on January 13th, 1914. While saying good-bye to these fellow-workers with very deep regret, we would wish them God-speed in the new work, so important to the cause of missions, to which they are going.

Furloughs. Rev. and Mrs. Henry Fairbank left for their furlough at the end of the year, sailing from Colombo on December 27th.

Returning Missionaries. Dr. and Mrs. W. O. Ballantine and Miss Edith Gates returned from furlough in October, landing in Bombay on the 15th. Rev. and Mrs. Edward Fairbank were obliged to go to America during the year for a critical operation. They sailed on May 17th and returned on October 17th.

A Marriage. Rev. Edward Felt and Miss Rachel Coan were married at Mahabaleshwar on April 11th.

ACKNOWLEDGMENTS.

THIS year again we are deeply indebted to Miss Emily C. Wheeler for her help in securing supporters for orphans in our schools; and to Rev. F. M. Peloubet, D.D., for his gift of copies of "Notes on the International Sunday-school Lessons."

We wish to thank Rev. R. B. Douglas of the United Free Church Mission, and Rev. D. B. Updegraff of the American Presbyterian Mission for series of lectures given in the Theological Seminary at Ahmednagar; and Professor J. B. Knight of Poona for counsel and help in agricultural matters.

We would also express our appreciation of medical services rendered by the following:—Major E. Maddock I.M.S., of Ahmednagar; W. J. Wanless, M.D., and C. E. Vail, M.D., of Miraj; Rutter Williamson, M.D., and Miss Rose Greenfield, M.D., of Poona; Miss Smith, M.D., of the Lady Dufferin Hospital in Sholapur; and Dr. Gokhale of Sirur.

The Mission extends its hearty thanks to the many friends who have helped during the year by special gifts. Some of the gifts sent through the American Board, and already acknowledged in the *Missionary Herald*, do not appear in the following list.

SPECIAL DONATIONS AND GOVERNMENT GRANTS.

BOMBAY.

RECEIVED BY REV. AND MRS. WILLIAM HAZEN.

For Byculla School:

	Rs.	a.	p.
Government Grants	4,697	0	0
Miss Wheeler, for many donors	9,871	8	0
Mr. and Mrs. Knight	120	0	0
Misses Scudder, by Mrs. E. S. H.	183	10	0
Christian Herald	29	8	0
Peace Dale, R I.	153	7	0
Ministering Children, Providence	44	10	9
C.E. Soc'y, Wilson, Conn.	92	7	0
Miss K. R. Williams	274	7	0
Mrs. R. Syson	30	10	0
J. Tifft	29	13	0
Mrs. Alexander, by *Christian Herald*	14	12	0
Walnut Hill School	89	7	0
Mrs. Van Name	45	12	0
Through Mrs. E. S. Hume	106	10	3
Prof. T. E. Hazen	103	4	0
South Ch., Pittsfield	80	8	0
Miss Parkhurst	183	6	0
S. S., Clinton, Conn.	61	2	0
Mrs. J. L. Roberts	91	8	0
Rev. Doremus Scudder	76	4	0
Mrs. E. S. Hume (for Church seats)	804	10	3

For Colporteurs:

National Bible Society of Scotland	321	9	0

RECEIVED BY MISS MILLARD.

For Blind School:

	Rs.	a.	p.
Government Grant	2,528	0	0
Through Miss Emily Wheeler	1,500	0	0
Mr. Motilal Dayaram	55	0	0
Mrs. Sireer	5	0	0
Mrs. Narotamdas Goculdas	5	0	0
Miss Caruthers	112	0	0
Through Mrs. Ponsford	9	0	0
Chemiarsky Brothers	150	0	0
Washington, D.C.	91	0	0
Evanston, Illinois	9	0	0
Ratan Tata, Esq.	25	0	0
A Friend	35	0	0
Through Miss Patton	90	0	0
Mrs. Flower	5	0	0
Jhansi Y.W.C.A.	10	0	0
Miss Gurney Smith	15	0	0
Miss Lillian Smith	92	0	0
Mrs. Stewart	3	0	0
School for the Blind, Columbus, Ohio	96	0	0
Through Miss J. R. Wingate	150	0	0
Mrs. Cate	45	0	0
Rehatisik Fund	60	0	0
Miss F. Simmonds	5	0	0
Mrs. Adams	10	0	0
Mr. Baker	10	0	0
Mr. Chothia	3	0	0
A. D. Wadia Trust Fund	200	0	0
Sir D. J. Tata	15	0	0
Mrs. Aston Street	10	0	0
Dr. Powell	40	0	0
Miss Bodman	10	0	0
Mrs. D. Davison	10	0	0
Sir Henry Procter	150	0	0
Mr. D. M. Inglis	20	0	0
W. S. Millard, Esq.	20	0	0
Sir J. Jeejibhoy	10	0	0
Hon. Mr. Justice Macleod	20	0	0
W. L. Weldon, Esq.	50	0	0
Miss E. Eberhard	60	0	0
Prof. J. Nelson Fraser	5	0	0
Miss Anna Reed	30	0	0
Mr. Leonard Millard	30	0	0
Huntington S.S. Class	30	0	0
Old South Church S.S., Boston	135	0	0
Miss F. J. Dyer	15	0	0
Subscription book Collections	1,371	0	0
Government Grants for Day Schools	930	0	0
Miss Jones for Bible Woman	110	0	0

RECEIVED BY MISS FRANZÉN.

	Rs.	a.	p.
Miss Wheeler	686	0	0
Dr. and Mrs. J. E. Abbott	6,122	0	0
Mrs. Meding	23	15	3
Mrs. R. D. Van Name	76	3	0

AHMEDNAGAR.

RECEIVED BY DR. R. A. HUME.

	Rs.	a.	p.
Government Grants	372	0	0
L. W. Felter	366	9	0
Miss C. R. Duffett	45	9	0
,, Bodman's S. S. Class	29	7	0
Gilbert Finlay	22	0	0
H. L. Gray	121	15	0
Boys' Brotherhood, Pilgrim Church, Seattle	152	10	0
Miss J. P. Williams	914	15	0
Mrs. E. C. Burgin	91	4	9
,, T. G. Emory	183	0	0
United Church, S.S., New Haven	182	15	0
Dr. A. A. Blackman	92	1	0
Miss O. C. Douglass	76	8	0

	Rs.	a.	p.
Mrs. Goddard's, S.S. Class ..	91	4	0
J. C. Macdonald ..	30	0	0
Mrs. Julia Ayres ..	457	1	0

RECEIVED BY MRS. R. A. HUME.

For Bible Women:

	Rs.	a.	p.
Mrs. Emma Parish ..	180	0	0

For Education of Girls:

Bradford Academy ..	75	0	0
Miss Sarah Stevens ..	60	0	0
,, Carrie King ..	45	0	0
Through Miss Wheeler ..	725	0	0

For Alice House and Chap. in Home:

Mrs. W. H. Haile	1,200	0	0

RECEIVED BY REV. A. H. CLARK.

	Rs.	a.	p.
Government Grants ..	577	8	0
Mr. & Mrs. Heathfield ..	59	7	0
Mrs. Buffington ..	30	10	0
Mr. Youngsbury ..	15	0	0
,, Kendall ..	76	8	0
A. S., L. S., & H. S. ..	447	11	0
Bible Society ..	156	0	0

RECEIVED BY D. C. CHURCHILL, Esq.

	Rs.	a.	p.
"Friend at Home"	1,065	0	0
W. A. Bowen	307	6	0
Dr. & Mrs. Abbott	13,550	0	0
Do.	4,500	0	0

RECEIVED BY C. H. BURR, Esq.

	Rs.	a.	p.
Government Grant for High School	4,500	0	0
,, ,, Sir D. M. Petit Industrial School	5,591	0	0
,, ,, Weaving School	3,881	0	0
Miss Wheeler for Harris Hall	1,066	0	0

RECEIVED BY W. S. DEMING, Esq.

	Rs.	a.	p.
Mr. W. V. Small ..	30	0	0

RECEIVED BY DR. RUTH P. HUME.

	Rs.	a.	p.
Mrs. S. T. Cooper ..	305	6	0
,, Demerest ..	18	0	0
"A Friend" ..	450	0	0
Miss Wood ..	7	11	0
,, Parker ..	2	15	0
"A Friend" ..	5	0	0
Miss C. L. King ..	30	6	0
E. Douglas ..	15	4	0
Crosby bed ..	122	6	0
Hallock Memorial ..	45	15	0

RECEIVED BY MISS EDITH GATES.

For Ahmednagar Girls' School:

	Rs.	a.	p.
Government Grants	3,417	8	0
Miss Wheeler	2,492	4	0
Mrs. E. F Hepburn ..	33	6	0
Asbury Park Church ..	61	4	0
Mrs. McDougall, Montreal, Canada ..	429	14	0
Dr. Grieve ..	49	0	0
Bridgeport, Conn. ..	61	7	0
Mrs. Whittemore ..	306	4	0
Miss M. E. Moore ..	2	0	0
,, Hastings ..	60	0	0
,, Sharman ..	60	0	0
Johnson, Vermont ..	15	4	0

For Lace Makers:

Miss Wheeler (Special) ..	45	12	0

RECEIVED BY MISS C. H. BRUCE.

For the Farrar Schools:

	Rs.	a.	p.
Mrs. W. F. Hale	30	10	0

RECEIVED BY THE JEUR COMMITTEE.

	Rs.	a.	p.
Rev. S. R. Modak ..	123	0	0
National Missionary Society, Women's Branch, Ahmednagar ..	70	0	0
Rev. Dr. Abbott ..	250	0	0
The Beatrice Church, U.S.A. ..	360	0	0
The people of Wadagaon Gupta	8	0	0
Mr. Balkrishna Patel, Wadagaon Gupta ..	2	0	0
Mr. Manohar G. Waghachoure ..	5	0	0
The people of Jeur ..	5	0	0
The people of Pimpalgaon ..	1	0	0
Rev. B. P. Umap ..	10	0	0
H. D. Heathfield, Esq. ..	12	0	0
Rev. Dr. Hume ..	11	0	0

RECEIVED BY THE KOLGAON COMMITTEE.

	Rs.	a.	p.
Rev. S. R. Modak ..	110	0	0
Prof. J. B. Knight ..	120	0	0
Rev. T. Nathoji ..	4	0	0
The Christians of Kolgaon ..	5	0	0
Rev. Sailes ..	30	10	0
Mrs. Laxmibai Hiralal ..	5	0	0
Rev. R. A. Hume, D.D. ..	25	0	0
,, A. H. Clark ..	25	0	0
Mr. M. D. Barday ..	10	0	0
Rev. Dr. Abbott ..	50	0	0
Mr. P. C. Chakranarayan ..	10	0	0
Shet Tukaram Jawaji ..	25	0	0
Mr. V. G. Kale ..	10	0	0
,, B. N. Athavle ..	15	0	0
Mrs. Datta ..	10	0	0
,, T. B. Adhav ..	10	0	0
Mr. V. K. Koshe ..	2	0	0
Miss T. Koshe ..	1	0	0
Mr. J. C. Chakranarayan ..	2	0	0
,, Aru ..	5	0	0
,, Shedage ..	1	0	0
,, Sakarkar ..	2	0	0
Miss F. G. ..	5	0	0
Mr. R. A. A. ..	5	0	0
,, Sangle ..	2	0	0
,, P. Karmarkar ..	1	0	0
,, A. Gaikwar ..	1	0	0
,, Paul ..	2	0	0
,, A. King ..	2	0	0
,, A. E. B. G. ..	3	0	0
,, Raju Babaji ..	5	0	0
,, Rewappa Sidappa ..	10	0	0
Guru Mallappa Kothiwale ..	5	0	0
Mr. Appayanna Khandare ..	5	0	0
,, Rajappanna Hatarote ..	5	0	0
,, Babaji Viragonda ..	5	0	0

	Rs.	a.	p.
Mr. Balappa Sandage ..	3	0	0
,, Marutirao Rawan ..	1	0	0
,, Yamanaji Jinagar ..	2	0	0
,, Faijudin ..	15	0	0
,, N. Davar ..	10	0	0
"A Friend" ..	2	0	0
Mr. Madhavrao Chaware ..	1	0	0
,, V. K. Joshi ..	1	0	0
"A Friend" ..	1	0	0
Mr. Jafar Mahamad ..	5	0	0
Four Friends ..	5	0	0
Shet Tukaram Jawaji, J.P. ..	15	0	0
Mr. M. D. Barday ..	1	0	0
,, S. N. Atre ..	1	0	0
G. S. C. ..	1	0	0
'A Friend" ..	1	0	0
Mr. S. Paul ..	2	0	0
,, D. Ponsford ..	2	0	0
,, Kashinath R. Mitra .	5	0	0
"A Friend" ..	2	0	0
Dr. Gowande ..	3	0	0
Mr. T. Buel ..	2	0	0
,, M. K. Uzagare ..	2	0	0

VADALA.

RECEIVED BY REV. E. FAIRBANK.

	Rs.	a.	p.
Government Grants .	1,617	0	0
Miss Wheeler ...	914	13	0
Joy Prairie, Ill. ...	61	0	0
Danvers ...	166	13	0
Lincoln ...	254	12	0
Springfield ...	244	5	0
Newton Centre ...	76	6	0
Mt. Vernon, N.H. ..	152	13	0
Mr. Packard ..	152	8	0
Real Folks ...	76	4	0
Miss Wiggin ...	152	8	0
Westboro ...	320	10	0
Broadway Tabernacle ...	183	0	0
Famine Relief ...	91	8	0
Church of the Pilgrims ...	92	2	0
Mrs. Lynde ..	153	0	0
D. S. Bennett ...	152	8	0
Greenwich ...	41	3	0
A. C. James .	6,102	2	0
Miss Snell ...	60	13	0
Miss Georgia Fairbank ...	98	5	0
Bible Society, Scotland ...	111	2	0
Aurora S.S. Home Department ...	183	4	0
A. S. Hebard, S.S. Class ...	61	8	0
Miss Peppard ...	33	0	0
Miss Munger ...	45	7	0
W. I. Lowe ...	30	6	0
Mrs. Caskey ...	15	0	0
Dr. Kilham ...	61	0	0
Amherst Ladies ...	29	10	0
Mrs. Appleton ...	60	0	0
Miss Cutler ...	120	0	0
Morristown ...	30	0	0
Mrs. Bates, Mrs. Choate, and Miss Merrill ...	152	3	0
E. P. Johnson ...	36	13	0
Christian Herald ...	73	0	0
The Misses Green ...	106	11	0
Mrs. Selain ...	92	0	0

RECEIVED BY REV. E. W. FELT.

	Rs.	a.	p.
Government Grants ..	730	0	0
Miss Wheeler ..	663	11	0
Mrs. A. V. Felt ...	44	8	0
Rev. W. A. Brown ...	30	6	0
Rev. Frank Scribner ...	15	0	0
R. M. Spinner ...	3	0	0
J. Richardson ..	3	0	0
Dr. H P. Howard ...	30	10	0
Rev. Horace F. Ferry ..	76	0	0
Messrs. Dyer, Ford, W. O. Houghton, R. F. Beals, Geo. McClintock, and B. S. Peck ..	305	3	0
Mr. Frank H. Dewey ..	15	0	0
Mrs. Cornelia Clearwater ...	15	0	0
Mrs. C. Callowhill ...	5	15	0
Miss May E. Howard ...	15	3	0
Mr. E. F. Hunter ...	75	15	0
Rho Kappa Society ...	250	0	0
"A Friend" ...	60	10	0
Rev. Geo. Bevans ...	30	10	0
Mrs. Waterous and S.S. Class.	38	10	0
Miss Louise Fisher ..	15	0	0
Mrs. Harrington ..	30	10	0
Prim. Dept. S.S., Galva, Ill. ...	29	9	0
Prim. Dept. S.S , Central Ch., Galesburg, Ill. ...	35	8	0
A. P. Zetterburg, Wm. Armstrong, and W. Whipple ..	14	8	0
S.S., Chicory Corners, Paris, N.Y. ..	30	8	0

RAHURI.

RECEIVED BY
DR. W. O. BALLANTINE.

(For 6 months ending Dec. 31, 1913).

	Rs.	a.	p.
Mrs. Dunbar ..	61	6	0
,, Hayes ..	30	10	0

SIRUR.

RECEIVED BY MRS. M. C. WINSOR.

	Rs.	a.	p.
Miss Wheeler for Orphans	1,962	0	0
Auburndale Famine ..	30	0	0
Beverly Dane St. Church..	123	0	0
Gloucester Trinity Church ..	153	0	0
West Wareham ..	51	0	0
Mrs. Brewster ..	45	0	0
New York *Christian Herald* ..	213	0	0
Mrs. Fay Spokane ..	45	0	0
Bible Society for one Bible Woman & one Colporteur ..	120	0	0
New York *Christian Herald* ..	450	0	0
,, *for Half Year* ..	189	0	0
From Moocherd Frere Town, one of our African Boys ..	8	0	0
Rev. H. Linwood Hartwell ..	75	0	0
Mrs. Pallister ..	75	0	0
,, Jennings ..	60	0	0
"A Friend" ..	90	0	0
W. B. M. Special ..	114	0	0
Medway ..	30	0	0
Mrs. Russ ..	150	0	0

SATARA.

RECEIVED BY MISS NUGENT.

	Rs.	a.	p.
Government Grants	718	0	0
Miss Wheeler	708	11	0
"A Friend"	5	0	0
Mrs. Lee's Poor Fund	12	0	0
,, Abbott	30	0	0
,, Lee	110	0	0
Westchester	60	0	0
Chatterton Hill	30	0	0
Toronto friends	64	8	0
Scarsdale	75	12	0
Mr C. S. Campbell	130	0	0
,, Wm. Burnside	60	0	0
Mrs. Gates (Dr. Keskar's Scholarship)	36	0	0
Mrs. Withall	69	1	0
Capt. Agnew	65	9	0
Miss Flint	60	0	0
,, Graham	15	3	0

RECEIVED BY MRS. T. S. LEE.

	Rs.	a	p.
Westchester Special	1,024	10	0
Hope Church, Springfield	30	0	0
Mrs. S. I. Cooper	300	0	0
Chatterton Hill C. E.	30	0	0
A. I. C. Springfield	75	0	0
Westchester Church for Parsonage	3,000	0	0
For Hiwale House from friends through S. H. Lee, etc.	817	0	0
Salisbury, Ct.	15	0	0
Westchester Church	288	0	0
Wellesley	75	0	0
W. S. Lee	30	0	0
White Plains, C. E.	75	0	0
New Haven City Mission	15	0	0
Miss Schlesinger	30	0	0

WAI.

RECEIVED BY MRS. SIBLEY.

	Rs.	a.	p.
Miss Wheeler	1,286	1	0
The People's Church, St. Paul	156	7	0
Cong. S. S., Chatham, Ohio	59	15	0
Miss F. C. Frazer	18	5	0
Birmingham Church S. S., Toledo	14	2	0
Mrs. Pike, Seattle	61	0	0
,, Dunwoody, Minneapolis.	304	13	3
,, Evans, Vevey, Suisse	74	3	3
Miss Spalding, Boston	89	4	9
,, Minnie Kittredge, N. Y.	91	11	0
Plymouth Ch. Minneapolis	91	11	0
Dr. L. H. Grieve, New York	150	0	0
J. W. Gordon, Esq., Hamiota.	61	6	0
Mrs. Holman, Ann Arbor	76	10	0
Miss A. Abbott, Vevey, Suisse.	29	11	0
Mrs. Bozanquet, England	74	1	0
By Rev. R. B. Douglas from Leper Fund	276	0	0
Mrs. Kate Gordon, Detroit	30	5	0

RECEIVED BY MISS GORDON.

	Rs.	a.	p.
Government Grants	1,144	0	0
Miss Douglas	30	0	0
,, Cochrane	15	0	0
Mr. & Mrs. Henwood	75	0	0
Through Mrs. Lee	300	0	0
Leicester Branch	15	0	0

RECEIVED BY DR. & MRS. L. H. BEALS.

	Rs.	a.	p.
From C. W. Loomis, Binghamton	366	9	0
Their Excellencies, Lord and Lady Willingdon	50	0	0
Mrs. A. H. Thorndike, Yonkers	15	3	0
,, R. Wrightman, Toronto	76	10	0
Mr. Chitole, Headmaster, Wai.	5	0	0
,, Satarawalla, Mahableshwar	15	0	0
,, J. E. Oldham	30	0	0
Ann Arbor, Y. P. S. C. E.	106	14	0
Mr. & Mrs. Fairbank	75	0	0
Miss M. Harding	25	0	0
Wai Church	100	0	0
Miss E. Johnson	25	0	0
St. Paul's Auxiliary, Brooklyn	76	8	0
Ladies of College Street Church, Burlington	59	12	0

SHOLAPUR.

RECEIVED BY REV. L. S. GATES.

	Rs.	a.	p.
Government Grants, for Schools	887	0	0
Miss Wheeler	687	7	0
Bible Society's work, colporteurs	264	0	0
Bible Society, for Biblewomen	276	0	0
Thomaston, Conn., ,,	45	12	0
Mrs. Lucy Case	45	5	0
Rev. J. B. Doolittle	121	14	0
W. H.	10	0	0
Through Rev. A. D. Ohol	71	10	0
E. H. Knight	15	4	0
Mrs. H. L. Ward	30	9	0
South Winsor, Conn.	45	15	0
Lulu Gates	90	2	3
Los Angeles	30	0	3
Sherburne, Vt.	18	5	0
Mt. Vernon, O.	61	0	0

RECEIVED BY REV. A. A. McBRIDE

	Rs.	a.	p.
Government Grants	1,497	0	0
Miss Wheeler	1,100	0	0
Mrs. Hosmer	137	4	0
Miss Warren	60	15	0
Miss Priest	45	14	0
Miss Nourse	61	0	0
Miss Palmer	61	1	0
Atlantic Church of Christ	15	6	0
Austin High School Class, '95	51	0	0
Miscellaneous Sources	222	10	0

RECEIVED BY MISS FOWLER.

	Rs.	a.	p.
Miss Wheeler	380	15	0
Sun Beams, C.E.	24	0	0
Mrs. Buffington, U.S.A.	91	11	0
Monson, Mass, U.S.A.	67	1	0
Framingham, Mass, U.S.A.	45	14	0
Providence, R.I., U.S.A.	143	10	0
Westfield, Mass., S.S.	82	8	0
Mr. Singi, Sholapur	50	0	0
Mrs. Northam, Mich.	14	12	3
Primary S.S., Westfield	29	13	0
Pro Christo, Brighton	14	13	0
Springfield, Mass.	24	0	0

	Rs.	a.	p.
Christian Herald ..	69	12	0
Friends, Mass. ...	368	14	0
Miss Cushman, Monson ..	30	0	0
Miss Burnett, Sholapur ...	10	0	0

RECEIVED BY MISS HARDING.

	Rs.	a.	p.
Miss Danetta Lowe ...	33	7	0
Miss Ruth Dyer, through Miss Emily Wheeler ...	7	6	0
Mr. Chas. J. Eastwood ...	61	6	0
Mr. Robinson ...	14	14	0
Little Lake Sunday School ...	61	3	0
Brodhead Wis. Sunday School	29	10	0
Poona Teachers for Kindergarten ...	2	0	0
Miss A. H. Ferrey and Friends	45	8	9
Miss F. E. Thompson ...	125	6	0
Mrs. John Hartwell ...	153	0	0
Mission Band, Pittsfield, Mass.	150	0	0
Brahmin Woman .	0	3	0
Mrs. Henry Blodget and Friends ...	198	0	

I. GENERAL STATISTICS FOR THE YEAR ENDING DECEMBER 31, 1913.

Name of Station or District.	No. of Outstations.	When Established.	Population of Field.	Foreign Missionaries.	Indian Christian Workers.						Church Statistics									Educational Statistics.							Native Contributions.				Medical Work.	
					Ordained Preachers.	Unordained Preachers.	Teachers.	Biblewomen.	Others.	Total Indian Christian Workers.	Places of Regular Meeting.	Organized Churches.	Churches Entirely Self-Supporting.	Communicants.	Added by Confession, 1913.	Adherents.	Average Attendance.	Sabbath Schools.	Sabbath School Membership.	Theological Seminaries.	Students for the Ministry.	Boarding & High Schools.	Pupils. Boys.	Pupils. Girls.	Other Schools.	Pupils. Boys.	Pupils. Girls	Total Number under Instruction.	† For Christian Work.			For Education.			Number of Hospitals and Dispensaries.	Patients.
																											Rs.	A.	P.	Rs.	A.	P.		
Bombay City ..	1	1813	200,000	6	2	3	43	3	5	56	2	1	1	270	42	421	400	8	747	...	..	3	175	108	8	213	175	671	1,898	15	9	4,697	0	0	2	5,758
Ahmednagar City ..	3	1831	34,000	14	5	4	93	15	5	122	9	2	2	1216	33	1624	1500	17	1332	1	30	4	616	279	10	202	331	1458	1,290	4	8	6,149	0	0	1	8,871
Parner District ..	19	*	80,000	...	6	4	19	2	...	31	31	9	...	613	45	1064	465	19	471	...	...	...	...	...	17	281	100	381	1,026	10	6	271	8	9	...	...
Kolgaon „ ..	13	*	50,000	...	3	7	16	4	...	30	19	6	...	324	58	586	222	12	361	...	...	...	...	...	12	268	60	328	292	11	6	59	8	0	...	...
Jeur „ ..	9	*	18,000	...	2	...	15	2	2	21	12	6	...	410	20	763	285	9	337	...	...	...	...	...	9	227	54	281	171	3	3	.....			...	...
Vadala ..	36	1857	150,000	4	13	6	55	8	3	85	36	14	2	2344	247	4502	873	36	1089	...	...	3	174	66	34	606	411	1257	1,227	0	0	408	0	0	1	1,085
Rahuri ..	26	1860	100,000	2	3	4	38	5	5	55	25	9	1	1031	107	1968	1968	28	1027	...	...	4	212	116	25	493	146	967	64	11	6	.....			1	5,688
Sirur ..	11	1841	88,000	1	3	2	12	7	2	26	6	4	1	494	80	1064	290	9	421	...	...	2	103	91	5	109	31	334	429	0	0	24	0	0	...	..
Satara ..	7	1849	450,000	2	2	6	17	3	4	32	2	2	1	148	16	297	110	6	387	...	...	1	68	28	6	161	76	333	748	0	0	57	0	0	...	..
Wai ..	6	1892	80,000	4	1	3	20	3	3	30	2	1	1	82	6	173	92	11	437	...	...	1	41	33	10	167	121	362	571	5	0	18	11	0	1	15,351
Sholapur ..	10	1862	200,000	5	2	5	35	1	3	46	5	5	1	779	23	1451	362	14	930	...	...	3	135	166	17	499	159	959	1,853	2	7	724	0	0	...	...
Barsi ...	6	1912	300,000	3	1	2	1	4	...	8	7	3	...	210	7	344	182	5	238	...	...	...	...	...	5	75	31	106	7	5	3	.....			...	...
Totals ..	147	...	1,750,000	41	43	46	364	57	32	542	150	62	10	7921	684	14,317	6749	174	7777	1	30	21	1524	887	158	3301	1695	7437	9,580	6	0	12,408	11	9	6	36,753
Totals for 1911 ..	144	...	1,600,000	40	41	41	361	60	24	527	165	60	10	7699	382	6273	9126	192	7881	1	34	19	1393	768	152	3164	1631	6990	8,988	3	3	.....			...	...

* Work in these districts begun soon after the opening of Ahmednagar Station, in 1831.

† Not including contributions for the Centenary Fund.

II. CHURCH STATISTICS FOR THE YEAR ENDING DECEMBER 31st, 1913.

District.	Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the Year.	Communicants.						Baptized Children				No. of Catechumens.	Whole number of Christian Community.	Contributions during the Year, (not including those for Centennial Fund).		
				Received on profession during the Year.	Net Gain or Loss.	No. at the close of the Year.	Males.	Females.	No of Readers.	Baptized during the Year.	Received to Communion.	Net Gain or Loss.	No. at the close of the Year.			Rs.	As.	Ps.
Nagar Bombay City	Bombay ..	1827	Rev. John Malelu ..	42	+36	270	142	128	256	20	29	-12	148	3	421	1,898	15	9
	Ahmednagar ..	1833	Rev. S. R. Modak & Rev. R. Sathe ..	27	+14	1035	415	620	900	26	1	+21	327	8	1370	1,184	13	9
	Ahmednagar 2nd ..	1892	Rev. B. P. Umap ...	6	+ 9	181	116	65	50	0	0	0	48	25	254	105	6	11
Parner	Parner ..	1856	Rev. B. S. Hivale ...	0	+ 6	31	18	13	7	1	15	+ 2	15	10	56	70	10	3
	Jambgaon ...	1879	Mr. R. R. Suryavanshi ...	5	+ 1	94	51	43	20	2	0	0	60	10	164	122	10	9
	Hingangaon ...	1888	Rev. R. D. Gaikwad ...	9	+11	81	43	38	25	5	0	+ 5	67	15	163	137	2	3
	Kanhur ...	1888	Rev. B. B. Gorde ..	0	- 4	69	41	28	10	0	0	+ 1	44	6	119	164	4	3
	Dhavalpuri ...	1892	Mr. J. B. Gaikwad ...	2	0	70	42	28	27	6	1	+ 5	40	14	124	70	11	0
	Hanga ...	1897	Rev. L. S. Hivale ..	13	+18	85	50	35	34	16	1	+15	44	5	134	212	0	9
	Nimbalak ...	1908	Rev. T. Y. Sonavane ...	13	+ 4	88	42	41	12	5	0	+ 5	51	15	149	91	4	9
	Astegaon ...	1908	Rev. B. P. Umap ..	1	+ 1	29	14	15	5	0	0	0	14	5	48	19	0	0
	Chas ...	1911	Rev. T. B. Gaikvad ..	2	- 2	71	41	30	13	2	1	+ 1	21	15	107	128	14	6
Kolgaon	Kolgaon ...	1857	Rev. V. C. Uzagare ..	20	-11	116	55	61	20	18	0	-55	47	47	210	93	12	0
	Khandala ..	1878	Rev. D. K. Uzagare ..	10	+ 7	41	26	15	9	9	0	-23	27	5	73	43	11	0
	Mirajgaon ..	1893	Mr. B. V. Bhosle ..	0	-12	39	16	23	14	0	0	-31	22	10	71	30	6	0
	Hivre ..	1900	Rev. D. K. Uzagare ..	7	-16	38	24	14	9	5	2	-19	15	22	75	53	12	0
	Valki ..	1900	Rev. D. K. Uzagare ..	21	+ 2	46	22	24	10	10	3	- 9	22	18	86	27	12	9
	Ralegan ...	1913	Rev. V. C. Uzagare ..	0	+44	44	28	16	9	8	0	+17	17	10	71	43	15	9
Jeur	Shendi ...	1888	Rev. A. B. Kshirsagar ..	0	0	31	15	16	20	0	0	0	36	5	72	29	12	6
	Jeur ...	1888	Rev. B. P. Umap ...	0	- 2	70	47	23	40	0	0	0	52	3	125	28	12	6
	Vadgaon ...	1888	Rev. B. G. Bhingardive ...	0	-13	71	32	39	32	3	0	+ 3	60	4	135	39	0	6
	Pimpalgaon ...	1892	Rev. B. G. Bhingardive ..	13	+13	125	65	60	48	31	3	+20	107	6	238	46	0	6
	Bahirwadi ...	1896	Rev. B. G. Bhingardive ...	4	+ 2	77	42	35	32	4	1	+ 2	42	6	125	29	11	3
	Savedi ...	1901	The First Church, Nagar ...	3	+ 5	36	15	21	24	8	1	+ 8	30	2	68	27	9	3
	Chanda ..	1856	Rev. Prataprao V. Gorde ...	11	+ 2	131	69	62	23	21	0	+24	69	26	226	77	10	3
	Pachegaon ...	1858	Rev. Krishnaji R. Hivale ..	1	-40	111	55	56	26	0	0	- 28	44	14	169	34	2	9
	Dodgaon ...	1858	Rev. Tukaram S. Dethe ...	60	+51	398	199	199	70	33	15	+73	330	155	883	185	14	0

Vadala.	Shingva Tukai	1860	Rev. Prataprao V. Gorde	16	+10	203	106	97	20	21	1	+19	93	3	299	43	14	9
	Sonai	1861	Rev. Krishnaji R. Hivale	37	+24	129	79	50	22	19	14	+10	60	12	204	44	7	0
	Javkheda	1887	Rev. J. H. Gorde	25	+32	259	136	123	16	18	3	-94	131	338	728	38	14	6
	Vadala	1890	Rev. J. S. Rahator	0	-36	354	165	189	351	16	0	+58	158	30	542	437	12	9
	Mukindpur	1893	Rev. J. C. Salve	24	+24	79	41	38	8	38	0	+34	72	7	158	29	12	0
	Avhana	1896	Rev. J. H. Gorde	31	+27	180	95	85	18	21	4	+18	132	54	366	110	3	3
	Nevasa	1901	Rev. Jacob C. Salve	1	+41	134	63	71	10	7	0	+42	108	0	242	62	13	7
	Kharwandi	1902	Rev. K. R. Hivale	0	- 1	37	16	21	6	0	0	-2	21	2	60	28	5	0
	Kavatha	1903	Rev. Prataprao V. Gorde	8	+ 8	49	31	18	4	10	5	+4	39	10	98	23	13	9
	Pimpri	1911	Rev B. M. Ankaipagar	27	+27	170	114	56	22	16	0	+11	57	175	402	108	8	6
	Tamasvadi	1912	Rev. Krishnaji R. Hivale	6	+ 6	110	53	57	8	9	0	+8	69	6	185	1	12	0
Rahuri.	Khokar	1855	Rev. Apaji Bhosle	7	+ 1	67	35	32	14	2	2	-11	100	65	232	1	6	6
	Shingve Naik	1855	Rev. Vithoba Bhambal	28	+ 5	89	45	44	21	44	11	+15	113	1	203	0	9	2
	Rahate	1858	Rev. Govindrao Lokhande	14	-197	191	123	68	27	14	34	-174	68	6	265			
	Vambori	1860	Rev. Ramayya Bandelu	6	- 1	83	51	32	27	13	1	0	96	12	191			
	Rahuri	1861	Mr. Rajaram Gorde	12	-20	260	138	122	150	20	15	-20	228	35	523			
	Katarad	1886	Rev. Ramayya Bandelu	0	+ 2	54	26	28	7	3	0	-1	31	0	85			
	Bahamni	1899	Rev. Ramayya Bandelu	20	+25	124	67	57	13	0	0	-38	27	2	153	5	0	6
	Baragaon Nandur	1900	Mr. Bhivaji Amolik	12	+12	77	45	32	10	8	0	0	30	4	111	0	6	0
	Belapur	1901	Mr. Trimbak Hivale	8	+ 5	86	38	48	22	17	1	+23	107	12	205	57	5	10
Sirur.	Sirur	1855	Rev. M. K. Amolik	39	+36	374	161	213	332	12	13	-1	260	175	809	399	0	0
	Pimpalner	1902	Rev. M. K. Amolik	0	- 1	20	13	7	5	0	0	0	21	20	61	12	0	0
	Palave	1908	Rev. R. K. Amolik	8	+ 7	67	42	25	23	0	0	-6	28	52	147	18	0	0
	Ranjangaon	1913	Rev. M. K. Amolik	33	+33	33	20	13	10	7	0	+7	7	7	47			
Satara.	Satara	1855	Rev. P. V. Makasare	16	+13	133	62	71	100	2	14	0	103	8	244	747	0	10
	Koregaon	1904	Mr. G. T. Gaikvad	0	- 4	15	6	9	15	0	0	0	32	6	53	6	9	9
Wai.	Wai	1872	Rev. K. H. Gaikwad	6	0	82	33	49	72	10	1	+4	65	26	173	571	5	0
Sholapur.	Sholapur	1864	Rev. T. S. Bhonsle	18	+18	654	300	354	409	10	8	+10	559	22	1,235	680	0	0
	Angar	1886	Rev. D. V. Bhambal	1	0	46	17	29	15	1	1	-3	33	6	85	12	6	5
	Madhe	1886	Mr. P. K. Ravade	2	+ 1	37	19	18	7	3	0	+2	10	9	56	5	10	0
	Shetphal	1886	Mr. P. K. Ravade	0	- 4	15	7	8	5	2	0	+1	15	0	30	2	5	6
	Sholapur 2nd	1901	Mr. B. A. Ohol	2	+ 4	27	10	17	20	1	0	-10	0	18	45	60	12	8
Barsi.	Dhotre	1874	Rev. V. R. Chandkar	0	0	68	31	37	23	0	0	0	50	0	118			
	Watwad	1875	Mr. Vithoba M. Dethe	7	- 1	119	56	63	40	9	0	+9	70	0	189	3	5	0
	Manjari	1902	Mr. S. K. Sasane	0	0	23	10	13	10	3	0	-2	12	2	37	4	0	3
	Totals for 1913			684	+222	7,921	3,979	3,942	3,602	589	201	-58	4,807	1,589	14,317	8,515	5	11
	Totals for 1912			382	+359	7,699	3,831	3,868	3,720	326	191	-380	4,865	1,408	1,3972	8,988	3	3

III. EDUCATIONAL STATISTICS FOR THE YEAR ENDING DEC. 31, 1913.

NAMES OF SCHOOLS AND DISTRICTS	Number of Schools	Number of Pupils: Secondary: Boys	Secondary: Girls	Secondary: Total	Primary: Boys	Primary: Girls	Primary: Total	Special	Grand Total under Instruction	Received to Communion during year	Number of Christian Boys	Number of Christian Girls	Number of Non-Christian Pupils	Number of Boarding Pupils	Amount of Fees Rs.	A.	P.	Amount of Government Grants Rs.	A.	P.
Theological Seminary, Ahmednagar ...	1	..	...	...	...	..	...	30	30	...	30	...	..	...	.....			.....		
Union Training School, Ahmednagar ..	1	68	...	68	121	...	121	..	189	..	164	...	25	88	.....			.....		
Mission High School, Ahmednagar ...	1	273	1	274	146	...	146	112	532	...	213	27	292	150	3,968	0	0	577	8	0
Girls' Boarding School, Ahmednagar ...	1	...	105	105	8	173	181	38	324	26	..	312	12	155	2,181	5	6	14,311	0	0
Mission High School, Bombay ...	1	75	29	104	49	44	93	14	211	23	95	82	34	167	4,697	0	0	3,417	0	0
School for the Blind, Bombay ...	1	..	...	...	22	20	42	..	42	9	21	19	2	42	.....			4,405	0	0
School for Little Boys, Bombay ..	1	..	...	...	29	1	30	...	30	...	28	...	2	26	.....			2,528	0	0
Boys' Station School, Sirur ...	1	37	...	37	66	13	79	..	116	8	63	...	53	44	.....			.....		
Beverly Girls' School, Sirur ..	1	..	20	20	...	58	58	...	78	5	...	51	27	31	.....			.....		
Boys' School, Sholapur ..	1	36	...	36	56	...	56	8	100	4	59	...	41	67	812	9	0	1,067	0	0
Voronoco Girls' School, Sholapur ...	1	..	...	...	1	84	85	18	103	9	1	102	...	95	242	15	0	656	0	0
Kindergarten Training School, Sholapur ...	1	..	..	...	34	39	73	25	98	..	27	60	11	20	450	8	6	.....		
Bible Women's Training School, 'Nagar, ..	1	..	...	...	...	...	...	10	10	...	...	10	..	..	.....			.....		
Station and Common Schools :—																		.....		
Bombay ...	8	..	..	...	213	175	388	...	388	...	12	5	371	..						
Ahmednagar ...	10	..	...	...	60	283	343	30	373	...	50	12	311	...	345	8	0	930	0	0
Parner ..	17	..	...	...	281	100	381	..	381	...	63	32	286	...	.....			887	0	0
Kolgaon ..	12	..	...	...	268	60	328	...	328	5	27	26	275	...	271	8	9	273	0	0
Jeur ..	9	..	...	...	227	54	281	...	281	5	69	38	174	..	... ..			598	0	0
Vadala ..	37	71	7	78	709	470	1,179	..	1,257	42	661	185	411	...	.....			485	0	0
Rahuri ..	29	39	18	57	666	244	910	...	967	...	130	69	768	125	408	0	0	2,247	0	0
Sirur ..	5	..	...	...	109	31	140	...	140	..	16	13	111	165	98	8	0	2,600	0	0
Satara ...	6	20	10	30	209	94	303	...	333	14	39	23	271	...	.....			1,596	0	0
Wai ...	10	..	...	..	208	154	362	...	362	...	27	32	302	35	142	6	0	718	0	0
Sholapur ..	17	..	...	..	499	159	658	...	658	3	41	36	581	1	18	11	0	1,139	0	0
Barsi ..	5	...	...	...	75	31	106	..	106	7	4	5	97	...	.....			1,336	0	0
																		136	0	0
Totals ..	178	619	190	809	4,056	2,287	6,343	285	7,437	160	1,840	1,139	4,457	1,211	13,632	15	9	39,250	8	0
Totals for 1912 ...	..	668	261	929	3,914	2,039	5,943	112	6,994	226	1,623	1,208	4,163	...	8,260	7	9	35,044	0	0

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IV. STATISTICS OF MEDICAL WORK, 1913.

PLACES AND PHYSICIANS.	Number of New Patients.	Number of Old Patients.	Total Number of Patients.	Christians.	Hindus.	Muhammadans.	Others.	FEES.		
								Rs.	A.	P.
Bombay—Dr. Gurubai Karmarkar	2,508	3,250	5,758	4,230	878	237	413	1,977	11	0
Ahmednagar—Dr. R. P. Hume and Dr. Proctor	.....	.....	8,871	.....	.....	.. ...	.....	1,103	0	9
Vadala—Vithalrao Ohol	.....	.....	1,085	.....	.....	.....	.....	.....		
Rahuri—Dr. W. O. Ballantine and Shripatrao Salve	.....	.....	4,012	.....	.....	.....	.....	101	8	3
Wai—Dr. and Mrs. Beals	6,412	8,939	15,351	1,739	12,651	961	.....	1,054	13	3
TOTALS ...	8,920	12,189	35,077	5,969	13,529	1,198	413	4,237	1	3

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American Board of Commissioners for Foreign Missions.
Centennial report of the American Marathi mission of the A.B.C.F.M., 1913 / edited by Alden H. Clark, William Hazen, Clara Bruce. -- [India?] : A.H. Clark for the American Marathi Mission at Ahmednagar, [1913?]
vi, 119 p., [3] p. of plates : ill., map ; 24 cm.
1. Missions--India--History--19th century. 2. India--Church history--19th century. I. Clark, Alden H. (Alden Hyde), 1878- II. Hazen, William, 1870-1949 III. Bruce, Clara H. IV. Title

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